

THE
CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 211.]

JULY, 1819.

[No. 7. Vol. XVIII.]

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ST. PAUL AT ATHENS.

"God hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."—ACTS xvii. 26—29.

THE treatment shewn to the Apostles and first preachers of Christianity, may, in general, be naturally deduced from a consideration of the character and circumstances of those among whom they laboured. Athens, for example, was distinguished as a place of learning, and public resort. Here, philosophers established schools for teaching their opinions, and multitudes settled to attend their instructions. The effects produced on the minds of the people, in a place where so much literary competition existed, and where the decision of merit could not fail to be sometimes referred to their judgment, must have been considerable. The natural tendency of education is to undermine prejudice, and, by destroying unreasonable attachment to particular tenets, to enlarge the mind with liberal sentiments.

To this cause, then, taken in connexion with other circumstances,
Christ. Observ. No. 211.

may be ascribed that inquisitive disposition and love of novelty, which strongly marked the Athenian character. Among men whose business consists in acquiring or communicating information, a spirit of inquiry is sure to be excited; and this spirit, gradually diffusing its influence, imperceptibly gains a natural ascendancy. From whatever cause it arose, the fact is certain, that "the Athenians, and strangers who were at Athens, spent their time in nothing else but either to tell or to hear some new thing."

These observations seem to account for the reception which St. Paul met with at Athens, and which was the apparent effect of candour of mind and liberality of sentiment. Instead of indulging a spirit of persecution, to which the ignorant and bigoted sometimes gave the most culpable license; they simply required an explanation of his opinions; and, though he seemed to be "a setter-forth of strange gods," they evidenced a wish to know what his new doctrine was, and what those strange things meant which he brought to their ears. Confident in their own ability, the philosophers seemed to have dreaded no diminution of their fame or influence from a competition which they deemed of little importance; and while they viewed him as an upstart, and called him a "babbling," they encountered him with no other weapons than those of argument and reason. While candour thus operated on some, and confidence in their own opinions on others, a principle of curiosity, which

never fails to appear when any thing new is proposed to the attention, might attract many, who, with ideas neither important nor distinct, might form a wish to hear this new doctrine, and, independently of instruction, might expect to be entertained.

Being thus eager for new discoveries, they conducted the Apostle to Areopagus, or Mars'-hill—a large semicircle, to which the learned usually resorted to discuss their opinions. This place was celebrated for its court of judicature; the members of which, distinguished for great equity in their decisions, were regarded with a veneration almost sacred. To the cognisance of this tribunal were referred matters of religion in general; particularly blasphemy against their gods, contempt of their sacred mysteries, and every species of impiety. From this fact, some have been inclined to think, that, by bringing St. Paul to Mars'-hill to declare his opinions, the design was entertained of having those opinions examined before persons who were at once qualified to judge of their nature, and invested with authority to punish their author, in case they should be considered of dangerous tendency. The propriety of this opinion may, however, be justly questioned. The context neither intimates that a design of this nature was formed, nor suggests the most distant idea to favour the supposition. The opinion probably arose from the mere mentioning of the place—a circumstance not sufficient in itself to justify an opinion which is neither supported by proof from the passage, nor consistent with the well-known character of the Athenians. Mars'-hill might be judged a fit arena for the discussion—not on account of the court of judicature which was there held, but because it was a place frequented by the learned—because it might afford convenience for a great number of persons to attend—or merely because the

people were accustomed to hear discussions conducted there more frequently than in any other place. With this view of the conduct of the Athenians, the result fully corresponds:—though few became attached to the Gospel, none evinced the smallest evidence of that persecuting spirit, with which the Apostle had, on other occasions, so frequently to contend.

There is another consideration, neither unimportant nor irrelevant, which a slight attention to St. Paul's speech may suggest. It is a fundamental maxim among public speakers, that every discourse should be studiously accommodated to the character, capacity, and circumstances of the hearers. This maxim, dictated by reason and experience, we see fully exemplified in this address to the Athenians. To the Jews, who were acquainted with the scriptures of the Old Testament, the unity of God was well known.—Among them, therefore, the Apostles laboured continually to prove that Jesus was the Christ; and by referring to prophecies, believed to be true and admitted to be pertinent, appealed to evidence the force of which could not be denied. This mode of reasoning was strictly logical, and agreeable to those rules of propriety which prudence teaches a man never to infringe. The same mode of reasoning, however, could not, with any degree of propriety, be adopted among the Gentiles. To them, the unity of God was unknown. Idolatry had introduced a multiplicity of deities; and before Christianity could be expected to obtain belief, it was necessary to reason against this fundamental error, and convince men of the great doctrine of the Divine Unity—a doctrine on which every principle of true religion ultimately depends. Nor would it have been pertinent to refer to any thing advanced in the Sacred Writings. The authority of these writings was

not acknowledged ; and, as it is in vain to reason from premises not known or not admitted, it became necessary to reason from principles which, though previously unobserved, might appear solid when brought into view. This mode of argumentation we find the Apostle pursuing in the passage before us. As the works of creation and the dispensations of providence are submitted to general observation ; and as they evidently bear marks of their Divine Original ; by reasoning from them against idolatry, he leads the mind to the contemplation of the Creator and Preserver of all things ; and thus, on evidence which every man must admit, lays a foundation for the worship of the one living and true God. To establish this great principle seems to have been his design. This design accomplished, and the unity and unalienable worship of God admitted, the transition is comparatively easy to other doctrines ; and the Apostle would naturally proceed to state the connexion which subsists between religion, natural and revealed.*

These thoughts, suggested by a slight view of St. Paul's speech, may be more fully developed by a consideration of the various parts of which it is composed, and of the chain of reasoning by which these parts are connected.

To a discourse concerning the unity of God, and the nature of the worship which is due to him as the Supreme Being, the Apostle found a particularly suitable introduction, in adverting to the prevalence of idolatrous worship remarkable at Athens. Standing in the midst of Mars' hill, he said, "*Ye men of Athens, I perceive that in all things ye are too superstitious : for as I pas-*

sed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you. God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ; neither is worshipped with man's hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things ; and hath made of one blood all nations of men, for to dwell on all the face of the earth ; and hath determined the times before appointed, and the bounds of their habitation."

The considerations suggested in the last verse just quoted, seem to be an enlargement of the same argument which had been advanced in the preceding : "God is not worshipped with men's hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things." The word here translated "is worshipped," signifies "to serve," "to minister unto," and, in the Apostle's view, has a reference to the oblations and sacrifices presented to the heathen gods. This explanation, as it answers the original meaning of the word, is confirmed by the connexion of the passage, which represents God as standing in need of nothing. To men who entertained these mean notions of the Ruler of the world, a view of his administration was of the utmost importance ; and this view the connexion of the Apostle's subject naturally led him to state. "God, who giveth to all, life, and breath, and all things, *hath made of one blood all nations of men to dwell on all the face of the earth,*" &c.

That the various nations of men spread over the face of the whole earth, are "made of one blood"—are descended from one common father, who came immediately from the hands of his Creator—is the most consistent account of the origin of

* I use these terms as they are generally employed, without undertaking to say that there is any thing, strictly speaking, which can be fairly called *natural religion*.—See Ellis's excellent Treatise on this subject.

our species that has ever been offered to the notice of mankind. To us, who are so far removed from this original progenitor, some circumstances connected with the peopling of the earth in this manner, may appear of difficult explication. These circumstances have been marked, and have induced some sceptical theorists to reject the Mosaic account of the origin of mankind, and to invent new systems, intended to account for phenomena deemed otherwise inexplicable. Of these systems, or the phenomena on which they are founded, it is unnecessary on the present occasion to give any account. They were unknown to the audience whom St. Paul addressed; and pertinency requires that we confine our attention to the opinions which *they* entertained on the subject. Various sects of philosophers existed, and strenuously maintained their respective tenets at Athens. On the origin of man, as on many other subjects, they were far from agreeing.

According to the systems of the Platonists and Stoics, the account here given of the origin of the human race would not be thought far from being just. These sects allowed the gods to have had considerable influence in the formation of man and other animals, and imagined that an original progenitor was, most probably, the means they had adopted to people the earth.

The Aristotelians strongly maintained the eternal existence of matter, and the absolute impossibility of creation. Concerning the origin of man they reasoned in a similar manner. As his formation required a power not inferior to that of creation, they accounted for his existence in the same manner as for the existence of matter, and maintained an eternal succession of generations.

The opinion which the followers of Epicurus supported respecting the origin of the human race, was similar to their opinions on other

subjects. With Epicurus, atoms were mighty favourites; and as they were considered sufficient to account for almost every thing, they were introduced on almost every subject. According to him, the world, that beautiful fabric which we inhabit, arose from some happy combination, some accidental concourse of these atoms: we need not, therefore, be surprised that they are brought forward to account for the origin of man. However intricate the mechanism of the human body, however inexplicable the laws of the human mind, atoms, it seems, were able, by some happy yet fortuitous combination, to range themselves into that intricate form, and to produce those powers of thinking with which man is endued.

With respect to the opinions which the unlettered, the mass of the people, entertained on this subject, not much can be said. The Athenians generally believed that they were descended from no foreign nation, but that their ancestors sprang out of the earth; and in consequence of this opinion they called the earth their nurse, their parent. They thus considered themselves aborigines, and believed that all nations were descended from them as the common origin. That the Athenians should entertain an opinion of this nature, is not singular. The same opinion has been fostered by many nations, and is easily deduced from the desire, natural to men, to trace their origin to a remote, and, what they think, an honourable source.

From these opinions, that of St. Paul was widely different. According to his doctrine, God made of one original progenitor all the nations of men that dwell on the face of the whole earth. He does not, indeed, attempt directly to expose the absurdity of the conjectures which we have mentioned; neither does he endeavour either to confirm his own opinion by elaborate proof, or to remove the objections which might be

urged against it. These objections, however much discussed among the moderns, came seldom under consideration among the ancients, and by the Apostle's hearers must have been deemed both frivolous and irrelevant. The original descent of mankind from one common father, created immediately by God, was an opinion which might be stated at Athens without any direct proof, and which, when compared with the opinions then entertained on this subject, might appear entitled to a preference from mere plausibility. Besides, we are to consider the Apostle in this passage, not as explaining the doctrine of the origin of the human race, but as describing the character of the God in whom he believed, and reasoning particularly against the practice of offering him vain sacrifice, as though he needed any thing. To this purpose no consideration could be more appropriate than that deduced from the absolute power which he possessed as the Creator and Disposer of mankind, and the exalted conceptions of his character which this consideration is calculated to excite. Thus the words, "he hath made of one blood all nations of men," are not so much illustrative of the origin of mankind, as descriptive of the character of God as our Creator.

Agreeably to this view, the Creator is further represented as still presiding over his offspring, and managing their affairs: *He determines the times before appointed, and the bounds of their habitation.* They are not called into existence, placed in a world amid difficulties and dangers, and left unguided to steer their course as chance may direct. Children of the same kind Parent, they are placed under a constitution framed by wisdom and guided by beneficence; and they may rest assured that the same goodness which brought them into existence superintends their interest with tender concern.

According to Epicurus, the gods neither had any influence in the for-

mation of the world, nor interfered in the direction of its affairs. Thus providence, as well as creation, was denied. The gods were believed to enjoy undisturbed repose in some corner of the heavens, and, according to his ideas of happiness, lived in eternal indolence, regardless of the concerns of mortals; while the atoms, of which his world is composed, either range uncontrolled amid the immensity of space, or adhere to one another as chance may direct. Thus Epicurus, though he did not deny the existence of the gods, rendered them entirely useless; and while he made Jupiter happy in the enjoyment of heaven and of idleness, he stripped him of his thunder and his power.

It will readily occur, that if any kind of consistency is to be applied to this system, no account can be given of the regular succession of men in distinct generations. Atoms uniting into capricious combinations, and continually subject to dissolution, may at one time overstock the world with inhabitants, and the next moment toss them into that infinity of space which Epicurus invented for their reception. In opposition to this consequence, which results necessarily from the system, the Apostle particularly notices that God determines the times and places in which men make their appearance in the world. This power belongs to him as our Creator. We came into existence in consequence of his will; and by his will the time and place allotted to us must be determined. In affixing these circumstances, the same principle on which he forms various orders of creatures, endued with superior and inferior powers, may lead him to grant advantages to some which he denies to others. In such distribution, no creature can prescribe to his Creator. "He doth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say to him, What doest thou?"—Even in this, the

Judge of all the earth will do right ; and in whatever situation men are placed, he will judge according to what a man hath, and not according to what he hath not.

Of all the various relations in which the Almighty can be regarded by us, the most amiable and endearing is that in which he is represented as taking a fatherly interest in the affairs of men, especially in the great work of our redemption. That a Being so perfectly happy in himself, so completely independent of the smiles and frowns of mortals, should condescend so far as to manifest a tender regard to the welfare of his creatures, by superintending and regulating all their movements, is surely a consideration calculated to fill every pious bosom with hope and gratitude. "The Lord reigneth : let the earth rejoice : let the multitudes of isles be glad thereof."

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

If the world be the production of an intelligent Creator, it is to be expected that the evidence of his being and perfections will be stamped on the works of his hands ; and that men, the offspring of his power and dependents on his bounty, will be able, by the exercise of the faculties with which they are endued, to trace that evidence, and arrive at some knowledge of the Author of their existence. It is true, we cannot expect to go far in researches of this kind. Our faculties are limited and imperfect : the nature of God is infinite, and to us incomprehensible. Though we are situated in the midst of this majestic fabric, where every thing strikes us with astonishment, a few objects fill the grasp of our comprehension ; and it would be high presumption in us to pretend to know more than it is possible for us, in our present situation, to attain. Still, however, it is our duty to im-

prove all the means within our reach. The little knowledge we acquire may be valuable ; and though our ideas must unquestionably be imperfect, they may, so far as they extend, be just. The volume of nature was not spread out before us in vain. It is our duty to gain from it what knowledge we can, and, by the exercise of the faculties which we possess, to inquire into the perfections of its great Author.

Thus it appears that men should "seek the Lord"—should endeavour to improve all the means of knowledge to which they have access—if haply they might attain some just conceptions of his character. Those, indeed, who are favoured with supernatural revelation, have means of information infinitely superior to any which the Athenians possessed. Still, however, the works of nature, which it was their duty to investigate, were ever before them ; and a slight attention to these might have convinced them of the absurdity of polytheism. And even we, who are favoured with Divine revelation, must not turn aside with disdain from Nature's discoveries of God, because we enjoy those of the Gospel. Creation reflects a far feeblér light than revelation ; but we must not refuse to listen to its less perfect instructions because we have been favoured with superior means of information. Some persons, from considering that very little knowledge can be acquired by the mere light of nature, understand the word "haply," in this passage, as denoting great uncertainty of success. That the Greek particle translated by this word is sometimes used with such a signification, is readily admitted ; yet, according to its more usual acceptance, it denotes the consequence or result which is supposed to arise from some process previously stated. In this view it may be understood in the passage before us. The Apostle had been describing the

character of God, as the Creator and Preserver of all things ; and to men unacquainted with revelation he pointed but the works of nature, as the most obvious source from which they might derive information.—These works it was their duty to investigate ; and thus they should seek the Lord, if haply—if in this way—if in consequence of this investigation—they might attain some acquaintance with his character. Nor does he deter them from the inquiry, by stating uncertainty as the result. Probability of success is a great spur to exertion, and seems to be, from what follows in the context, the very inducement which the Apostle urged. Men ought to inquire into the perfections of the Omnipotent Creator ; and surely, as the phrase ought to be rendered, he is not far from every one of us, for in him we live, and move, and have our being. This knowledge, derived from a contemplation of the frame of nature, St. Paul considered very valuable, and taught that the invisible things of God from the creation of the world are clearly seen by the things that are made, even his eternal power and godhead.

It is unnecessary to enter into any detail of the general evidence of the being and perfections of God, as drawn from the marks of design discoverable in the various parts of the universe which fall under our observation. Of the small portion of this immense fabric which comes under our notice, every thing which we have ability to investigate discovers evident marks of wise contrivance. From inert matter to the intricate operations of the human mind, the evidence of this contrivance may be traced. Even a single object, when inspected with attention, furnishes irrefragable proofs of wisdom in its formation. The human hand, and the human eye, are pieces of mechanism which baffle every effort of known ingenuity, and in their form,

the nature of their materials, and the purposes they serve, shew the most evident intention to attain an end. The human mind, above all, is a most wonderful object ; and a single faculty, examined in its various operations and connexions, affords strong proof of the same design.

From the design thus perceived, the conclusion of a designing Cause forces itself on our minds, and is nothing more than a manifest inference from undeniable premises. To establish this conclusion no intermediate chain of reasoning is necessary. Once admit design and contrivance, and a designing cause follows as necessarily, and by the same kind of evidence, as the truth of any axiom in the mathematical sciences. That every effect must have an adequate cause, is a proposition universally admitted. The judgments thus formed we cannot reject. They are dictated by the frame of our constitution ; and we must receive them as true, or cease to be what we are.

It cannot escape notice, that in this argument the moderns enjoy advantages to which the ancients had no access. In consequence of the improvements and discoveries in physical knowledge, our notions of what was known have become much more distinct, and our views of the universe have been greatly enlarged. Many things which the ancients regarded as hurtful, and which they believed to result from some malignity inherent in the nature of matter, are now known to contribute to the general good ; and even in the qualities which they accounted noxious, we discover evident marks of the wisdom and goodness of our Creator. This point has been established by such a full and complete induction of particulars as warrants the general conclusion, that even those objects which still seem hurtful, shall, when better known, be found to be beneficial.

Discoveries in the science of Astronomy—a science founded on laborious and accurate observation, and established by reasoning which no degree of scepticism can reject—have extended the bounds of the universe beyond the reach of the most enlarged comprehension, and shewn the power of the Almighty to be so great as to overwhelm our minds, and fill us with astonishment. The laws by which the heavenly bodies are regulated, the velocity and harmony of their motions, the provision made to supply many of them with light, and the general accommodation of their circumstances to their situations and bulks, are unequivocal marks of wisdom and goodness. While we travel from world to world, and contemplate the sublime simplicity and analogy of the whole known system, these marks always meet our observation, often solicit our admiring attention, and on some occasions animate us with rapture. To the ancients these sublime views were unknown. In consequence of their scanty knowledge, they believed that our world was composed of disjointed parts; and, according to the genius of polytheism, allotted these distinct parts to the care of separate deities. The world, which they thus broke down into fragments, is now known to be a portion of a great system, the various parts of which are intimately connected; and this system, in which our earth occupies a place of some eminence, is, according to the best founded reasoning from analogy of which we have any specimen, a portion of a still larger system, the various parts of which extend beyond the ken of mortals, and probably beyond the reach of our conjecture. On evidence which seems adequate to the conclusion, astronomers have peopled the bodies of these systems with living creatures, some of whom may be capable of tracing the evidence of design which we are now considering, and of enjoying the

goodness of our common Parent, which is over all his works. According to this view, we occupy a place in a stupendous system, and are connected with an immense multitude of living creatures; and this system and these creatures are so many links in the great chain, which is ultimately dependent from the Great First Cause, and which leads us to him as the Author of all. *The heavens declare the glory of God, and the firmament sheweth his handy-work.*

Though these magnificent views were unknown to the ancients, God never left himself without a witness. The particular view suggested by St. Paul to excite their attention, is the following—*For in him we live, and move, and have our being.* These words have been thought by some to countenance the ancient philosophical opinion, that the Divine Essence is diffused through every part of space; so that in God we *literally* live, and move, and have our being. It is, however, evidently more correct to say that the Divine influence extends over all, and that every event is regulated and directed by the means which God thinks proper to employ.—The particular mode in which he exists, is a speculation beyond the reach of human faculties. We know little of spirit in general, and nothing of the manner in which it acts. We know not where our own minds reside, and are ignorant of the way in which they operate on our bodies. It cannot be supposed, therefore, that we can become acquainted with the mode of the Divine omnipresence, or explain the particular manner in which God governs the universe. Of the Divine Essence we know nothing but what is clearly revealed. To say, therefore, that it is diffused through every part of space, is, at best, to use words which we do not understand. We may rest assured, however, that nothing can happen without God's permission; that nothing can control his power, or

escape his notice; and that he is so intimately connected with every part of his immense dominions, as to direct every movement and every event according to his will. This is sufficient to fill our minds with reverence; and less than this we surely cannot ascribe to our Creator.

It is probable that the Apostle in this passage intended to lead the minds of his hearers to the dependence under which we all stand as respects God, and the evidence of his perfections which this consideration is calculated to suggest. Though this evidence may be deduced from a variety of topics, the nature of our frame is ever under our inspection, and, however inattentive men may too frequently be, must appear a strong argument when urged on their consideration. He had mentioned in general, that God was the Creator and Disposer of men; and to confirm this idea, or to extend the elucidation, he refers to the continued support which we all need in performing the various functions necessary in the common occurrences of life. The same God who gave us our being, upholds us in the possession of this original gift; and thus, by shewing us our constant dependence on his bounty, furnishes an opportunity of inquiring into the Cause from which we spring. Without Him, we cannot move a limb, we cannot exert a volition, we cannot think a thought: "He is the God of our lives and the length of our days."

Agreeably to this view is the quotation that *we are his offspring*, made from Aratus, a tragic poet, who lived about three hundred years before St. Paul preached at Athens. With the Epicureans this quotation would have no weight. Their master had boasted that in all his writings he had not made a single quotation; and his followers, imitating the example which he had set them, plumed themselves on the knowledge which had been bequeathed to them, and undervalued

Christ. Observ. No. 211.

every argument from authority. The poets were, peculiarly, the objects of their detestation. This odium they seem to have incurred from their general practice of introducing, on all hazardous occasions, the assistance of the gods—beings for whom Epicurus found very little use. With the rest of the philosophers this was not the case. They allowed considerable deference to authority, and on many topics were accustomed to make quotations from authors whose opinions were entitled to respect. By the common people the poets were regarded as their great teachers in morality and religion; and as they were held in profound veneration, any appeal to their opinions was likely to meet with respect and attention.

The conclusion deduced by the Apostle from the consideration that we are the offspring of God, is the next topic that demands our attention.

(To be continued.)

To the Editor of the Christian Observer.

THE following extract from a sermon of Dr. Paley's, preached before the University of Cambridge, seems completely to remove the apparent contradiction, some time since mentioned by one of your correspondents, in the writings of Bishop Butler and Mr. Scott on the subject of Active and Passive Habits. It is entitled "*Dangers incidental to the Clerical Character*," and is particularly worthy of the attention of all your clerical readers.

"I apprehend that I am stating a cause of no inconsiderable importance, when, amongst these impediments, I mention, in the first place, the insensibility to religious impression which a constant conversation with religious subjects, and, still more, a constant intermixture with religious offices, is wont to induce.

3 K

Such is the frame of the human constitution (and calculated also for the wisest purposes,) that, whilst all active habits are facilitated and strengthened by repetition, impressions under which we are passive are weakened and diminished. Upon the first of these properties depends, in a great measure, the exercise of the arts of life; upon the second, the capacity which the mind possesses of adapting itself to almost every situation. This quality is perceived in numerous, and for the most part beneficial, examples. Scenes of terror, spectacles of pain, objects of loathing and disgust, so far lose their effect with their novelty, as to permit professions to be carried on, and conditions of life to be endured, which otherwise, although necessary, would be insupportable. It is a quality, however, which acts, as other parts of our frame do, by an operation which is general: hence it acts also in instances in which its influence is to be corrected; and, amongst these, in religion. Every attentive Christian will have observed how much more powerfully he is affected by any form of worship which is uncommon, than with the familiar returns of his own religious offices. He will be sensible of the difference, when he approaches a few times in the year the Sacrament of the Lord's Supper; if he should be present at the visitation of the sick; or even, if that were unusual to him, at the sight of a family assembled in prayer. He will perceive it also upon entering the doors of a dissenting congregation; a circumstance which has misled many, by causing them to ascribe to some advantage in the conduct of public worship, what, in truth, is only the effect of new impressions. Now, by how much a lay frequenter of religious worship finds himself less warmed and stimulated by ordinary than by extraordinary acts of devotion, by so much it may

be expected that a clergyman, conversant with the offices of religion, will be less moved and stimulated than he is. What, then, is to be done? It is by an effort of reflection, by a positive exertion of the mind; by knowing this tendency, and by setting ourselves expressly to resist it; that we are to repay the decays of spontaneous piety. We are no more to surrender ourselves to the mechanism of our frame, than to the impulse of our passions. We are to assist our sensitive by our rational nature. We are to supply this infirmity (for so it may be called, although, like many other properties which bear the name of vices in our constitution, it be, in truth, a beneficial principle acting according to a general law)—we are to supply it by a deeper sense of the obligation under which we lie; by a more frequent and more distinct recollection of the reasons upon which that obligation is founded. We are not to wonder at the pains this may cost us: still less are we to imitate the despondency of some serious Christians, who, in the impaired sensibility that habit has induced, bewail the coldness of a deserted soul."

ARBITER.

FAMILY SERMONS. No. CXXVII.

2 Timothy iv. 6—8. *I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.*

WHEN that venerable reformer, Melancthon, was asked, upon his death-bed, whether there was any thing more that he desired, he is said to have replied, "Nothing else—but

heaven." How happy such a frame of mind! to have seen the vanity and folly of every thing in comparison of religion; to have been detached in spirit from the sins and pursuits of the world; to have had the affections fixed upon God; and to be able to say, with the Psalmist, "Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of thee!" Yet, great as is this privilege, it is often the blessed lot of the advanced Christian. This was remarkably the case with the Apostle in the text; and though at our first setting out on a religious course such high attainments may appear far beyond our grasp, yet if we steadily persevere, in humble dependence upon the Spirit of God, and in the diligent use of all the means which he has mercifully provided for our spiritual edification, there is scriptural reason to hope that even the weakest of us may arrive at a similar, if not an equally triumphant, degree of Christian experience. Our duty is "to follow on to know the Lord;" and in so doing, God will be faithful to his promises: he will comfort and support us in trouble, he will raise us when we are drooping; and even in death we shall be more than conquerors, through Him that loved us and gave himself for us. St. Paul himself bears witness that the blessings which he describes in the text were not confined only to a few eminent saints, but were to be the lot of Christians in every age; for he adds, "*And not to me only, but unto all them also that love his appearing.*"

In order, then, to animate our hearts in the pursuit of such inestimable blessings, and to teach us in what manner they may be obtained, it will be necessary to consider,

First, The Apostle's confidence.

Secondly, the considerations on which it was grounded.

I. The Apostle's confidence.

Death is an idea at which, above all others, human nature trembles.

It is the event that rends asunder the soul and body, which from our very infancy have been inseparable companions. That union is the foundation of all our earthly enjoyments; and the chief effort of mankind through life is to preserve it. For this purpose we toil in order to procure nourishment, we clothe ourselves against the inclemencies of the seasons, we watch every symptom of decay and dissolution, and endeavour, by unceasing efforts, to avoid the fatal hour which we feel is rapidly approaching, and which we cannot long escape.

Now, view the wicked man in sight of this great and dreaded enemy, Death: behold his terrors—listen to his groans—mark his apprehensions—hear his doleful exclamations, his accents of agony and despair! And when you have thus witnessed the terrors of death to the wicked; when you have beheld how anxiously its approach is dreaded; and have seen in imagination the sinner shuddering at its appearance;—turn from so awful a scene, and hear the Apostle exclaim, "*I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.*"

Here was no trembling anxiety—no fearful listening for an unwelcome messenger. The Apostle was composed and "ready;" he was prepared by the grace of God for the journey on which he was about to enter; his loins were girded and his lamp was burning. He was not like a malefactor, who, when about to proceed to punishment, is asked whether he is ready, and from mere hardness replies in the affirmative, while he would give all that he possesses to escape the hour;—but he was ready, as the friend to meet the friend, as the child to return to

the bosom of his parent, as the shipwrecked mariner to revisit his native land the moment the vessel shall appear in sight which is to bear him from some desert rock, where he has been stranded, to the haven of peace and safety, at which he longs to arrive.

The very term which St. Paul employs, indicates his cheerful acquiescence in his approaching dissolution. It was a "*departure*"—a calm and hopeful passage from earth to heaven—a departure from sin and sorrow to holiness and eternal joy—a departure from all that had wearied him during life—an escape from the pains of infancy, the snares of youth, the troubles of maturer years—a departure especially from that sinful nature which had made him in agony of spirit exclaim, *Oh wretched man that I am! who shall deliver me from the body of this death?* He was not as a vessel torn from its moorings by a tempest—carried out to sea without rudder, or provisions, or compass—the sport of winds and waves, and liable every moment to be upset in the mighty deep. No: his was a *departure*—the day was calm; the hour was fixed; the anchor was weighed; the sails were set; the destined haven was in view—the vessel was about to glide peacefully over the opposing tide; its passage was to be safe and speedy; and it was shortly to anchor in the wished-for port.

But it may be asked, Might not the readiness of the Apostle be nothing but a vain boast, which would vanish the moment death arrived? Many men seem willing to meet danger while it is distant; can speak calmly of troubles that may never occur; have no particular fear of death itself, as long as it does not come immediately in sight; but the moment it seems at hand, they are terrified, their confidence vanishes, and they are driven away in their wickedness, without a ray of hope in their death.

But such was not the case with the Apostle; for, after having said that he was ready to be offered, he added, that the time of his departure was *at hand*. It was not the boast of a coward, who marches across the field of battle with vain exultation while the enemy is out of sight, and flees the moment he approaches; but it was the deliberate triumph of a champion in the very face of his adversary. His departure was not doubtful or distant, but "*at hand*." He heard, as it were, the sound of the wheels and the rattling of the horse-hoofs that announced the approach of the king of terrors. He was writing from Rome, whither he had been sent to take his trial for the testimony of his Redeemer; he was a prisoner in chains, and in imminent danger of losing his life. His persecutors were inflamed with malice. He had been brought the first time before the persecuting emperor, Nero; and was probably about soon to appear again, to receive the sentence of a cruel death. It is generally agreed that this very chapter was the last he ever wrote. His triumph, therefore, was not a vain boast, which the first approach of real danger might silence: it was the deliberate confidence of true faith: it was built upon that Rock of ages, which can resist every storm; and therefore it stood firm amidst all the terrors of approaching dissolution, and the pains of martyrdom itself. How powerful must have been that principle which could thus support this holy man at such a season! which could convert all the terrors of a violent and ignominious death, into a peaceable departure or release!

II. This leads us, in the second place, to examine into the considerations on which the Apostle's confidence was grounded. It could be no sandy foundation which supported such a structure. The Apostle's confidence was grounded on the consideration that to him death was no

longer an enemy; or if an enemy, an enemy vanquished, and rendered incapable of doing him any real injury. He knew in whom he had believed, and that, through the Captain of his salvation, he should be more than conqueror even over this last and most formidable adversary. He therefore triumphed in faith and hope, knowing that to him death was but the gate of entrance to a blissful immortality.

The text affords *two* considerations on which the Apostle's confidence was founded:—the **FIRST**, was the *free nature of salvation through Jesus Christ*; for he says, *There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day*;—the **SECOND**, was the *practical evidence which he possessed of being interested in that salvation*; namely, the fact of his having been enabled to fight the good fight of faith, and to endure to the end. Let us touch upon each of these ideas.

1. In the first place, then, the Apostle placed all his trust in the freeness of salvation as the gift of God in Jesus Christ our Lord.—He assumed no merit to himself; for this crown was to be given, not to *him* only, or men *like* him, but unto *all* them that love the appearing of the Redeemer. He constantly pleads for the freedom of pardon and salvation, unconnected with human desert or virtue. He did not pen a single epistle, in which he does not almost constantly refer to this great and fundamental truth. For example, in the very opening of the Epistle from which the text is taken, we find him attesting that *God hath saved us, and called us with a holy calling not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began*. Indeed, feeling, as St Paul most deeply did, the sinfulness of his nature and practice; viewing himself as the chief of sinners, and knowing that in his

flesh dwelt no good thing; what plea could he have for mercy, but the death and merits of a Redeemer? and how could he support the thoughts of his eternal change, but through faith in his name? It was the consideration that the crown of righteousness was a *gift* free and unmerited—not of works, lest any man should boast, but of grace alone—that raised St. Paul to this exalted pitch of holy confidence. He knew that he had destroyed himself, but that in God was his help. He had nothing to purchase salvation, but he was willing to accept it as God has appointed it to be received,—by faith in him who died for us, and who, in conquering death, conquered it even for the weakest and humblest of his disciples.

2. Yet, as we have seen, there was a second and most important consideration which St. Paul brings forward. He knew that it was possible that he might have been self-deceived; that he might have been expecting this crown of righteousness when he had no scriptural evidence of being interested in the blessing. He therefore wisely begins to examine himself whether he is in the faith; well knowing that to profess triumph over death where there is no evidence of true conversion to God, is but self-deception. Hence he endeavoured to ascertain the real state of his heart and affections. And while he speaks of the eternal crown of righteousness as the free gift of the righteous Judge, he derives the hope that he is personally interested in it from the practical consideration that he had “fought the good fight of faith;” and that “*henceforth*” there was laid up for him a crown of righteousness. *Henceforth*—not as the claim to such a blessing, for we have already seen that he viewed it as a free gift; but as the qualification for enjoying it, for he also knew that without both faith and holiness no man can see the Lord.

Let us, then, bring this subject

the bosom of his parent, as the shipwrecked mariner to revisit his native land the moment the vessel shall appear in sight which is to bear him from some desert rock, where he has been stranded, to the haven of peace and safety, at which he longs to arrive.

The very term which St. Paul employs, indicates his cheerful acquiescence in his approaching dissolution. It was a "*departure*"—a calm and hopeful passage from earth to heaven—a departure from sin and sorrow to holiness and eternal joy—a departure from all that had wearied him during life—an escape from the pains of infancy, the snares of youth, the troubles of maturer years—a departure especially from that sinful nature which had made him in agony of spirit exclaim, *Oh wretched man that I am! who shall deliver me from the body of this death?* He was not as a vessel torn from its moorings by a tempest—carried out to sea without rudder, or provisions, or compass—the sport of winds and waves, and liable every moment to be upset in the mighty deep. No: his was a *departure*—the day was calm; the hour was fixed; the anchor was weighed; the sails were set; the destined haven was in view—the vessel was about to glide peacefully over the opposing tide; its passage was to be safe and speedy; and it was shortly to anchor in the wished-for port.

But it may be asked, Might not the readiness of the Apostle be nothing but a vain boast, which would vanish the moment death arrived? Many men seem willing to meet danger while it is distant; can speak calmly of troubles that may never occur; have no particular fear of death itself, as long as it does not come immediately in sight; but the moment it seems at hand, they are terrified, their confidence vanishes, and they are driven away in their wickedness, without a ray of hope in their death.

But such was not the case with the Apostle; for, after having said that he was ready to be offered, he added, that the time of his departure was *at hand*. It was not the boast of a coward, who matches across the field of battle with vain exultation while the enemy is out of sight, and flees the moment he approaches; but it was the deliberate triumph of a champion in the very face of his adversary. His departure was not doubtful or distant, but "*at hand*." He heard, as it were, the sound of the wheels and the rattling of the horse-hoofs that announced the approach of the king of terrors. He was writing from Rome, whither he had been sent to take his trial for the testimony of his Redeemer; he was a prisoner in chains, and in imminent danger of losing his life. His persecutors were inflamed with malice. He had been brought the first time before the persecuting emperor, Nero; and was probably about soon to appear again, to receive the sentence of a cruel death. It is generally agreed that this very chapter was the last he ever wrote. His triumph, therefore, was not a vain boast, which the first approach of real danger might silence: it was the deliberate confidence of true faith: it was built upon that Rock of ages, which can resist every storm; and therefore it stood firm amidst all the terrors of approaching dissolution, and the pains of martyrdom itself. How powerful must have been that principle which could thus support this holy man at such a season! which could convert all the terrors of a violent and ignominious death, into a peaceable departure or release!

II. This leads us, in the second place, to examine into the considerations on which the Apostle's confidence was grounded. It could be no sandy foundation which supported such a structure. The Apostle's confidence was grounded on the consideration that to him death was no

longer an enemy; or if an enemy, an enemy vanquished, and rendered incapable of doing him any real injury. He knew in whom he had believed, and that, through the Captain of his salvation, he should be more than conqueror even over this last and most formidable adversary. He therefore triumphed in faith and hope, knowing that to him death was but the gate of entrance to a blissful immortality.

The text affords *two* considerations on which the Apostle's confidence was founded:—the **FIRST**, was the *free nature of salvation through Jesus Christ*; for he says, *There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day*;—the **SECOND**, was the *practical evidence which he possessed of being interested in that salvation*; namely, the fact of his having been enabled to fight the good fight of faith, and to endure to the end. Let us touch upon each of these ideas.

1. In the first place, then, the Apostle placed all his trust in the freeness of salvation as the gift of God in Jesus Christ our Lord.—He assumed no merit to himself; for this crown was to be given, not to *him* only, or men *like* him, but unto *all* them that love the appearing of the Redeemer. He constantly pleads for the freedom of pardon and salvation, unconnected with human desert or virtue. He did not pen a single epistle, in which he does not almost constantly refer to this great and fundamental truth. For example, in the very opening of the Epistle from which the text is taken, we find him attesting that *God hath saved us, and called us with a holy calling not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began*. Indeed, feeling, as St Paul most deeply did, the sinfulness of his nature and practice; viewing himself as the chief of sinners, and knowing that in his

flesh dwelt no good thing; what plea could he have for mercy, but the death and merits of a Redeemer? and how could he support the thoughts of his eternal change, but through faith in his name? It was the consideration that the crown of righteousness was a *gift* free and unmerited—not of works, lest any man should boast, but of grace alone—that raised St. Paul to this exalted pitch of holy confidence. He knew that he had destroyed himself, but that in God was his help. He had nothing to purchase salvation, but he was willing to accept it as God has appointed it to be received,—by faith in him who died for us, and who, in conquering death, conquered it even for the weakest and humblest of his disciples.

2. Yet, as we have seen, there was a second and most important consideration which St. Paul brings forward. He knew that it was possible that he might have been self-deceived; that he might have been expecting this crown of righteousness when he had no scriptural evidence of being interested in the blessing. He therefore wisely begins to examine himself whether he is in the faith; well knowing that to profess triumph over death where there is no evidence of true conversion to God, is but self-deception. Hence he endeavoured to ascertain the real state of his heart and affections. And while he speaks of the eternal crown of righteousness as the free gift of the righteous Judge, he derives the hope that he is personally interested in it from the practical consideration that he had “fought the good fight of faith;” and that “*henceforth*” there was laid up for him a crown of righteousness. *Henceforth*—not as the claim to such a blessing, for we have already seen that he viewed it as a free gift; but as the qualification for enjoying it, for he also knew that without both faith and holiness no man can see the Lord.

Let us, then, bring this subject

home to our own case, by inquiring whether *we* are fighting the good fight of faith, and endeavouring to lay hold of eternal life. Are we running the race set before us in the Gospel? Is religion with us more than a mere name to live while we are dead? Are our hearts deeply affected by reason of our sins? Are we placing our whole trust and dependence in Jesus Christ as our Saviour? Are we turned from darkness to light, and from the power of Satan unto God? Are we anxiously endeavouring to live "soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?" Are we endeavouring to grow in love for God, and in a desire to keep his commandments? Do we evidence the tempers and dispositions which become the Christian character? Are we exerting ourselves to do our duty in our several stations in society? Are we endeavouring, as masters or servants, as parents or children, as brothers or sisters, and in every other relation of life, to act from a principle of love to God, and as being always in his sight? Do we feel increasing regard for religion; for the word of God and the affairs of eternity? Do we cultivate a spirit of prayer and humility? Are we anxious above all things for the salvation of our souls; and are we studying to learn and endeavouring to practise the will of God relative to that great subject?—From the answers which our consciences give to these and similar questions, we may learn to know whether we are fighting the good fight of faith, and whether, when we have finished our course, we shall appear as successful candidates for that crown of righteousness, which no man can deserve, but which all

may obtain who seek it in the way of God's appointment,—through faith in Him who died for our sins, who rose for our justification, who ascended up on high to plead our cause, and who ever liveth to make intercession for all that come unto God through him. *Amen.*

For the Christian Observer.

"THEIR ROCK IS NOT AS OUR ROCK, EVEN OUR ENEMIES THEMSELVES BEING JUDGES." *Deut. xxxii. 31.*

It was the custom of the Oriental nations, as indeed it has ever been, though in a less degree, the custom of *all* nations, especially those who are least restrained by the habits of artificial life, to express their ideas by means of imagery drawn from the works of creation. Accustomed from their infancy to contemplate in the open air, beneath a glowing sky, the works of the Almighty; and impelled by their ordinary habits of thinking, and by the very structure of their language, to the use of multiplied figures and similitudes; the inhabitants of Eastern countries readily seize the prominent features of the landscape of nature, in order to express in the strongest terms the conceptions of their minds. The sacred Scriptures contain the most striking instances upon record of this figurative mode of writing; and it is quite astonishing to observe the perspicuous, and oftentimes sublime, manner in which they employ natural imagery to enforce or illustrate the truths of religion.

I was lately much struck, in reading the Song of Moses, from which I have quoted a passage by way of motto to the present remarks, to find the Almighty denominated no less than four times, a "Rock." The same metaphor is also employed in other parts of Scripture; and is the more forcible from the circumstance of the important purposes to which

rocks were applied in the land and neighbourhood of Judea. Palestine, it is well known, was a mountainous country; and its rocks, in those rude ages when the present arts of war were unknown, furnished oftentimes an impregnable defence against an invading enemy. When the Benjamites were in danger of destruction from the hands of the other tribes, they secured themselves in the rock Rimmon. Samson kept garrison in the rock Etam. David, when pursued by Saul, oftentimes concealed himself in a rock, as at Maon, at Adullam, at Engedi; in which last there was a cave of such magnitude, that the Psalmist and his adherents lay for some time undiscovered, even after Saul had entered.

Travellers also, as well as warriors, were accustomed to retreat to the rocks, either for shelter from the weather, or for defence from robbers or ravenous animals. Hence the Prophet Isaiah, predicting the coming of our Lord, used the same metaphor: "A Man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land."

The propriety of the metaphor is therefore very apparent. But it is further observable, that Moses not only declares the Almighty to be a Rock, on account, as we have seen, of his being the hiding-place and defence of his people; but institutes a comparison, or rather points out a forcible contrast, between this Rock and every other: "Their rock is not as our Rock:" the trust of the idolater—and we may fairly infer, of all who resemble him—is not as the trust of those whose God is the Lord. Nay, still further: the inspired writer not only declares this fact, but steps, as it were, into the very ranks of his opponents, and challenges them to disprove his assertion. So plain and undeniable is

the superiority on his side, that he is not afraid to submit the decision even to their hostile judgment, fully conscious that he shall extract from their unwilling concessions the strongest confirmation of his own triumphant position: "Their rock is not as our Rock, *even our enemies themselves being judges.*"

This argument might be fairly and most forcibly applied to the case of the professed unbeliever. It would be easy to prove, from the admissions of those who have rejected the Gospel, that nothing which they could themselves invent, was able to supply its place. In its moral and political advantages, in the solace it affords in trouble, in the advice it suggests in perplexity, in the tranquil pleasures which it affords through life, and the hopes with which it brightens the prospects and alleviates the fears of death; even those who have most scornfully rejected its evidences have been often constrained to attest its superiority.

But it is not to the professed unbeliever alone, that the remark may fairly apply. If we take the more common, but scarcely less dangerous, case of those who, without absolutely rejecting the Gospel, live careless as to its real spirit, and content themselves with practically setting up the present world as their god, instead of loving and serving with all their heart the God revealed in Scripture; the Christian may still, and with equal propriety, urge that "their rock is not as our Rock." He might even appeal to the writings and the dying confessions of many such characters, in almost every age, to prove, that, much as religion may be despised among men, much as a serious faith in the Redeemer and a course of spiritual obedience to his commands may be misrepresented and even ridiculed, there is, amidst all, oftentimes a secret consciousness that the way of the world is not, like the way of wisdom,

"a way of pleasantness," and that its paths, even in the present life, and still less as refers to another, are not truly "paths of peace."

If we were to argue with the merely nominal Christian respecting his *faith, his enjoyments, and his hopes*, in each of these we should soon have reason to perceive, even by his own unwilling concessions, that his rock is not as the Rock of the truly humble and devout believer in Christ. He has neither the stability nor security which belong to those whose spiritual edifice is founded on the Rock of Ages, and who, when every earthly scene shall have for ever vanished, will still possess "a building of God, a house not made with hands, eternal in the heavens."

In referring, then, to the case of the nominal Christian, with regard to his *faith*—so called: What stability or security can there be in a faith which has no better foundation than a vague hope, either that the Gospel which he professes may not after all be true; or that, if true, it may not require all that its more serious disciples profess to believe? But the faith of the true Christian is built upon the foundation of Prophets and Apostles, Jesus Christ himself being the chief corner-stone. It has God for its author and its end. His unchangeable word secures the blessings which it exhibits; and though heaven and earth shall pass away, not one jot or tittle shall fail from that word, till all be fulfilled. Here, then, is unshaken ground for confidence; here is certainty, amid the changeableness of all terrestrial scenes. And can the faith, so called, of the mere negative Christian, challenge comparison with this in point of stability? Can it appeal to heaven as its record, and point for its evidence to the page of inspiration? So far from it, every part of Scripture tends to sap it to the foundation. When God himself has commanded men to "repent and

be converted, that their sins may be blotted out," and has inseparably attached eternal punishment to a disobedience to this command, what can be said of that man's religion who trusts that all may yet be well, while he still remains impenitent and unconverted? God, again, has commanded us to forsake sin, and to come out from the world; and has foretold, that without holiness no man shall see the Lord: what security, then, can there be for one, who, notwithstanding his nominal profession, lives in practical unbelief respecting these inspired communications? So far from his rock having the stability of that of the true Christian; if the latter be right, *he* is wrong; and wrong to an extent which involves all his future prospects in eternity. The only record that can be brought to prove the truth of religion, condemns every part of his practical system; so that, if he think at all, and be ingenuous enough to avow his secret persuasion, he must be ready to own that his religious system has no basis whatever. Indeed, such a system can never become truly stable, till the word of God shall become mutable, and His designs be subject to be reversed.

But here it will, perhaps, be replied, that the strongest part of the argument used by the man of the world has not yet been met; for that he is not unwilling to allow, that, as far as concerns matters of this sort, there is possibly some inconsistency between his profession and his practice; and, even himself being judge, he will not pretend that his religion has that security and stability which are enjoyed by those who devote more attention to the subject. But he will still contend, that in point of *present* advantage and enjoyment he has greatly the superiority; and that, could he but procure all he desires in this world, he would have no cause, at least as far as this life is concerned, to envy those who place their repose

and happiness in the enjoyments of religion.

Yet even on this ground, which is certainly the strongest which can be urged in his favour, we need not be afraid to encounter his arguments. Let, then, himself be judge; let him bring forward his boasted gratifications, and swell them to their highest amount. What are they? Are they not confessedly unsatisfying in the enjoyment, and fleeting in the possession? To-morrow passes over them, and they are gone; and it would be well if it could be added, that they did not oftentimes leave a sting behind them which shall last to all eternity. But take them even in their brightest view; can they for a moment be compared, in point of stability, with the solid enjoyment, the heartfelt peace, of the sincere and humble Christian? It is but a small part of the pleasures which even earth can afford, that any person in ordinary life can possess; yet suppose we had them *all*, they would be but a meagre substitute for that settled peace of mind, that tranquil consciousness of the Divine presence and favour, that love of God shed abroad in the heart by the power of the Holy Ghost, which are the portion of the true believer. Even when every thing around is smiling, when health, and youth, and cheerful prospects in life, conspire to keep up the mind and support the spirits; there will still, in every human being, be a want of true repose and settled confidence, as long as he lives "without God in the world." And how greatly will this increase in the hour of weakness and depression, when troubles thicken around his path, and the sunshine of prosperity no longer irradiates his footsteps? To be at such a moment without a God to whom we can resort as our support, must be the extreme of human wretchedness. The true Christian is the only man who, when every thing around him is proving itself not merely va-

Christ. Observ. No. 211.

nity, but vexation of spirit, can assert with truth that *his* enjoyments are immutable, and his possession secure.

I have thus anticipated the remarks which might have been advanced to shew, that, as far as respects our *eternal hopes*, the rock of the merely nominal Christian is indeed unworthy of being compared with the Rock of the true believer. The mind shrinks from contemplating the end of the hope of the infidel, the hypocrite, and the inconsistent professor of Christianity. But, oh! how bright the vista which opens before the expiring Christian! how consolatory his anticipation of the glory which shall be his, when, having put off this veil of flesh, he shall be for ever with the Lord, and be filled with the fullness of God! Even were religion the very contrary to what it is; were it a road of thorns and briers, instead of "a way of happiness and a path of peace;" yet the final result would counterbalance all. How much more, then, should the Christian rejoice in the Rock of his salvation, when he reflects, that, as respects *both* worlds, he has the promise and the power of God on his side; that whether he lives, he lives unto the Lord, or whether he dies, he dies unto the Lord; so that, living or dying, he is the Lord's?

W.

To the Editor of the Christian Observer.

A PART of the second quotation from Smith's *Theory of Moral Sentiments*, given by your correspondent A. H. in your last Number, has been also extracted by Dr. Magee in his work on the Atonement. It will be found at the 209th page of the first volume (4th edition,) beginning at the words, "But if it be meant;" which are in p. 355, col. i. line 35. of the *Christian Observer*. In the edition referred to, however, Dr. Magee has added the

following note to his observations on the extract:

"When these observations were before committed to the press, I was not aware that the pious reflections, to which they particularly advert, are no longer to be found as constituting a part of that work from which they have been quoted. The fact is, that in the later editions of the '*Theory of Moral Sentiments*,' no one sentence appears of the extract which has been cited above, and which I had derived from the first edition, the only one that I possessed," &c.

I have only the second edition of Dr. Smith's *Theory*, which I find contains the passage quoted. It was published in 1761. I have not access to any other; but it might be worth the while of those who have, to ascertain when the alteration was made, and also whether it extends to the other extract; which, by the way, is the end of the *third*, and not the *fourth*, chapter of Part III.

In reference to the statement, that Dr. Smith has been "gratuitously noted down as tinctured with the same infidel principles" as Hume, allow me to ask your correspondent, what other opinion we can form of a man who declared that he had "always considered Mr. Hume, both in his life-time and since his death, as approaching as nearly to the idea of a *perfectly wise and virtuous man*, as, perhaps, the nature of human frailty will permit?" This passage is quoted by Dr. Magee (vol. ii. p. 274,) from Dr. Smith's letter to W. Strahan, Esq., annexed to Hume's *Life*, and prefixed to the late edition of Hume's *History of England*. I make this reference to Dr. Magee rather than to the original work, because it will enable such of your readers as wish it, to find some admirable observations on the "*perfectly wise and virtuous man of Adam Smith*."

S. E. K.

MISCELLANEOUS.

To the Editor of the *Christian Observer*.

SHOULD you not have received a more satisfactory reply to the inquiry of your correspondent A. G. respecting Pestalozzi's plan of instruction, the following remarks may, perhaps, communicate some of the information which he desires.

The first two queries of your correspondent are, 1st, What is the value of Pestalozzi's plan, as compared with those of Dr. Bell and Mr. Lancaster? and, 2dly, What are its peculiar and intrinsic principles and excellencies? I will endeavour to reply briefly to both; to do so fully, would far exceed the limits prescribed to your correspondents.

First, then, I do not consider Pestalozzi's plan as having any point in common with those above mentioned. The *object* at which they aim, and the *means* which they employ, seem to me to be totally different.

The object of the improved system, as used in our National and Lancasterian schools, is to facilitate the acquirement of reading, writing, and arithmetic, together with the literal and grammatical meaning of what is read; whereas Pestalozzi has not confined his views to any stage of education: he has studied not any particular branch of instruction, so much as the mind of the child who is to learn; and his aim has been to devise a system of cultivation as well as

instruction, which may conduct him from the first dawning of intelligence to the highest attainments of science of which the youthful mind is capable. His system, consequently, embraces the rudiments of grammar and language, both vernacular and foreign, with the elements of number, drawing, mathematics, geography, history, botany, and natural history.* Even the body is not neglected, but is subjected to a number of exercises, which unfold its powers and inure them to vigorous exertion.

As Pestalozzi's objects are more extended, he, of necessity, requires agents more highly qualified than those of ordinary schools. While Dr. Bell and Mr. Lancaster consider it as the main-spring of their system that children should teach each other, Pestalozzi's plan requires that the master should be able to enter into the radical principles of the science which he undertakes to inculcate. While the former consider one master as capable of educating five hundred children, the latter requires that almost every branch of instruction should have a separate teacher. While the plans of the former consist of certain mechanical arrangements, by which children acquire, almost without knowing it, the mechanical arts of reading, writing, &c.; Pestalozzi would use no artificial contrivances. He conceives the simple use of those materials which nature furnishes, fully adequate to several of the objects which he has in view. The objects of nature develop the infant's faculties, they excite his observation, they form his habits of attention; and each science and art is arranged in such a manner as to fall in with the order in which the child will most *naturally* apprehend, in succession, its several truths. The

systems of Dr. Bell and Mr. Lancaster do not profess to present demonstration to the mind of their pupils, who receive each truth simply on the word of their teacher: the pupil of Pestalozzi is led himself to discover the truth which he should learn: he therefore understands it more accurately, remembers it with more facility, and is able to advance with more stability and safety. Dr. Bell and Mr. Lancaster urge forward their pupils by the fear of degradation and shame, the rivalry of emulation, and the ambition of pre-eminence: Pestalozzi uses none of these: he has attempted, and succeeded to a considerable degree, in exciting the powers of children's minds by impressing upon them the advantages of instruction, by the influence which parental feeling in the teacher has in producing an affectionate desire to please in the child, and by presenting every part of instruction in such a manner as to be quite level to the capacities of the infant mind. Dr. Bell lays claim, and justly, to the merits of an *invention*, for certainly the mechanism of his plan is entitled to the name: Pestalozzi lays claim to none: he has merely investigated the first movements of the human mind; and, therefore, every true philosopher, who has examined the subject, has embraced some of the principles which are now designated by his name. I have found many of them in the works of Miss Hamilton and Miss Edgeworth, and I understand they are more fully detailed in those of Bacon and of Locke: not, I conceive, that Pestalozzi ever studied these particular writers, but it was natural that two minds, investigating the same subject, should arrive at the same conclusions; as Pascal arrived at the thirty-second proposition of the first book of Euclid, without having seen his works. To Pestalozzi certainly belongs the praise of having proved the truth of these principles by experiment,

* I am aware that all these *may* be also taught by Bell and Lancaster's system; but I am referring simply to what is usually practised in schools of cheap or gratuitous education.

and demonstrated their efficacy and power through a series of disinterested, persevering, and laborious struggles against difficulties almost insuperable. The systems of Dr. Bell and Mr. Lancaster are best suited to those large schools, where the utmost that we hope to effect is some general rough outline of impression. The plan of Pestalozzi is best adapted to the domestic circle; where the anxious parent endeavours to study the minuter traits of individual character, to discriminate the nicer shades of disposition and talent, and to administer to each the medicine or the nourishment which each peculiarly requires. I do not say that a master of the "improved system" may not advantageously insert into his school-exercises some of Pestalozzi's modes of instruction; or that a Pestalozzian master may not derive useful hints from the orderly habits of the schools arranged according to Dr. Bell's plan: what I mean is, that the object at which they aim, and the means which they employ, being, I conceive, widely different, the two systems do not admit of being united into one retaining the peculiarities of each.

I have next to state what are the peculiarities of Pestalozzi's plan; but as his objects are so extended, I must content myself with a general answer, as it would require a separate treatise to each separate branch of instruction to convey full information respecting all.

The first peculiarity which occurs to me in Pestalozzi's plan is, that, while other teachers lead their pupils at once to the reception of direct instruction, he considers it expedient, previously, to put the faculties in a course of training, that the children may be enabled to receive that instruction with advantage. My meaning may be best illustrated by a few instances. While the mother generally makes the alphabet the first lesson communicated to her child, Pestalozzi would say, You

must previously call forth its powers of observation; you must have formed some habits of attention; its eye should have learned to discriminate between the forms of objects, and its tongue have acquired, in some degree, a distinct articulation, before the child can learn the letters with advantage. The drawing master, on Pestalozzi's plan, first commences by a series of exercises which give his pupil the full and free use of his arm, his shoulder, his elbow, his wrist, and his fingers: he trains his eye to discern the proportions of lines; he calls forth and forms his taste by different forms, subjected to his examination: and then he leads him to exert and apply those powers which have been already developed. The first peculiarity of Pestalozzi then is, that he has adopted a process previous to direct instruction, whereby the faculties are unfolded and prepared for learning with advantage.

The second peculiarity which I have observed, is, that he seems to have considered, more justly than other teachers, the connexion which exists between the heart, the understanding, and the body, the vigour of each promoting in its degree the strength of the others. Where the body is enfeebled and inactive, indolence and apathy often pervade the mental system—where the affections are unoccupied and the heart is cold, the understanding often partakes of their torpid and inanimate state. Pestalozzi, therefore, endeavours to subject all to contemporary and mutual cultivation and exercise. This, I conceive, has not entered, at least to the same extent, into the systems of other educationists; and this I would therefore name as his second peculiarity.

The third and last peculiarity which I would mention, is his mode of giving direct instruction. In this he differs from most of those who superintend the education of youth. In general, men, having attained the knowledge of any science or

art, condense its substance into a series of definitions and abstract propositions or rules, that they may remember it more easily, and discern more clearly the relations of its several parts. So far is well; but, forgetting the extreme simplicity of children's minds, how unacquainted they are with technical terms, and how little they can comprehend the conciseness and artificial construction of an abstract proposition, we have generally attempted to force these *propositions* into our pupil's mind—propositions which, perhaps, involve a number of truths, with each of which the child is utterly unacquainted. Like injudicious mothers, who fear their infants will never thrive sufficiently, we so overload them with unsuitable food, that we either weaken their mental powers, or create such a disgust in their minds that they loathe and reject the instruction, which, had we more carefully followed the laws of nature, they would have received with avidity and delight.

Pestalozzi teaches neither by definitions nor rules: in every science his first step is to investigate the mind of his pupil, to ascertain what ideas he may have on which to graft instruction; and having elicited this by simple questions, calculated as well to excite the curiosity and inquiry of the child, as to discover the extent of his knowledge, he commences with the idea which is the most simple, the most familiar, and the most easily perceptible to the senses: he subjects this to the examination of the child's faculties, and by questions ascertains his apprehensions concerning it. When satisfied that this primary idea is well understood, he leads the child onward, by placing himself as it were in the current of his pupil's thoughts: he gives them direction; he renders them more clear and copious by his own superior knowledge. He imparts as little direct instruction as possible; he rather wishes to lead the child to

discern the fact or truth which he is to learn. By these means his pupil acquires both distinctness of idea and accuracy of expression; he learns how to apply the powers of the mind in the discovery of truth; and what is thus learned, he seldom forgets, or easily recollects. I have been assured by an eye-witness, that he had seen boys at Pestalozzi's institute who had arrived at the highest branches of mathematics without receiving any direct instruction: the whole science was so perfectly arranged, that each truth led in succession to the discovery of the next in the series; and the child had only to use the knowledge he had already acquired, to overcome the difficulty which the question given presented to his mind.

These, I conceive, are the chief peculiarities of Pestalozzi's plan of instruction. I am aware they have been but imperfectly described by me; but it is not easy to combine both conciseness and clearness on so extensive a subject. My own knowledge of the system is chiefly derived from an attempt to introduce my own children to its advantages—an experiment which has fully convinced me of its high importance and utility.

In conclusion, I would direct your correspondent to Mrs. Eliz. Hamilton's "Hints to the Conductors of Schools;" and, also, to Madame de Staël's "Germany;" both which works contain much useful information on the subject. J. D. L.

To the Editor of the Christian Observer.

A SERMON has been just put into my hands, purporting, in the title-page, to have been preached "in behalf of the Society for propagating the Gospel, and with a view to counteract the opposing influence of the Church Missionary Society for Africa and the East." As one good fact is honestly worth ten

arguments, your readers will, perhaps, not be angry with me for occupying a few lines of your miscellany with the following brief *facts*, as a contrast to this alleged "*opposing influence*" of the Church Missionary Society to the Society for propagating the Gospel in Foreign parts—an institution, by the way, which was never originally intended, strictly speaking, for a missionary society to the Heathen, though I am happy to find, that, from the vast extent of our colonies and tributary dominions, it has the power of being something not less useful; and in its benevolent labours I most cordially wish it the blessing of God, and an ample measure of success among mankind.

It is a *fact*, then, that the leading friends of the Church Missionary Society were among the first to welcome the appearance of the King's Letter for collections in favour of the incorporated Society.—It is a *fact*, that the Missionary Register, which is an accredited organ of the Church Missionary Society, has always recommended, in the warmest terms, and in every possible way, the other Society; that it has been the vehicle of circulating the Reports and other documents of that Institution to a very wide extent; and has exhorted its readers, in the most pressing language, to give their utmost assistance and most fervent prayers for that important Institution. I need not add, that your own work, also, Mr. Editor, which I believe is generally considered as favourable to the Church Missionary Society, so far from exerting an "*opposing influence*" on the other Institution, has, for many years, circulated its intelligence and pressed its claims upon the public; and has hailed, with more ardour than is perhaps usual in your pages, the intelligence of its late augmented efforts.—It is a *fact*, that the friends of the Church Missionary Society have been amongst the most zealous pleaders for the

other Society in the late collections; and that, in proportion to their influence, the receipts have been such as fully to warrant the conclusion that their efforts were both liberal and disinterested. Delicacy forbids me to say more on this subject, than simply to refer your readers to the list of collections already remitted to St. Martin's Library, in proof that the clerical members of the Church Missionary Society have not been among the least successful pleaders for the other institution.—I have understood that it is a *fact*, that when the Society lately adopted a regulation for admitting persons as "*contributing members*,"* without any share in the management or patronage of the Institution, among the first (I believe the *only two*,) names reported at a subsequent meeting of the Society as having availed themselves of this unostentatious and disinterested mode of benefiting the Institution, were those of the Secretary and Assistant-Secretary of the Church Missionary Society.

* As this regulation is not, I fear, sufficiently known, I shall transcribe it from the *Missionary Register*, with an introductory remark of the Editors.

"We beg to call the attention of our readers to the opportunity which the Society has lately afforded to all benevolent persons of aiding its designs, as contributing and associated members.

"All persons, contributing not less than twenty guineas in any one year, or subscribing not less than one guinea annually, become contributing and associated members. The government of the Society is vested in the corporate body, which has hitherto been considered as consisting of all members subscribing not less than two guineas annually, and being admitted by ballot. Of such members, the last list contains, as has just been stated, 320. It is intended, as these shall be diminished by death or other causes, to reduce the corporate body to the number originally mentioned in the charter, by which the Archbishop of Canterbury and ninety-three other persons were incorporated."

The writer of the sermon refers his readers to the very useful work reviewed in your Number, for May, entitled "Propaganda,"—a work which has received the most cordial approbation of the leading members of the Incorporated Society, and has done much both to instruct and to stimulate the clergy in pleading its cause. Of this work I shall only say, that my bookseller informs me it is a *fact* that it came from the pen of the Secretary of the Church Missionary Society.—To add, but one circumstance more: it is a *fact*, that the Church Missionary Society no sooner heard of the Bishop of Calcutta's letter to the Society for the Propagation of the Gospel, proposing the plan of a missionary college, than the leading members of the former were anxious to express the pleasure they felt on the occasion; and that, as soon as a copy of the letter appeared on the table of their committee, 5,000*l.* were unanimously voted, without condition or restriction, to his Lordship, in furtherance of his projected plan.

As I write without any intention of offending the clergyman to whose sermon I have alluded, I shall not proceed to animadvert in detail upon the remarks and arguments which occur in proof of this alleged "opposition." Really, if such be *opposition*, it would be difficult to ascertain what is meant by the terms approbation, and concurrence, and sisterly regard. A tradesman, I imagine, would be very glad of *such* an opposition on the part of his neighbour. At most, it is only the opposition of "provoking each other to love and good works."

The writer of the sermon justly states it as our duty, and intimates it as his own earnest desire, "if it be *possible*, to live peaceably with all men." I trust, notwithstanding the negative pregnant implied by him in the typographical distinction allotted to the word "*possible*," he will now be convinced, that, as far as

respects these two societies and their friends, it is very possible; and that his text on the next occasion (for he expresses an intention of preaching again on the subject) will be, "Sirs, ye are brethren: why do ye wrong one to another?"

I have pledged myself not to enter into details; otherwise I might ask the writer of this sermon, how he could possibly conclude that the exertions of the friends of the Church Missionary Society in his parish were "*a contrivance*" to interfere with the King's Letter and the appeal of the other Society, when it is a notorious fact that this "*contrivance*," of extending its funds and usefulness in every practicable direction, has been in progress for *nearly twenty years* before the above letter was issued, or the extension of the Incorporated Society's labours to the East was projected?

Before I lay down my pen, I must just add, that I have a little fault to find with the Reverend Author on another account; namely, that some of his arguments bear as hardly (if indeed they bore at all) on the Society for promoting Christian Knowledge, of which I have had the privilege to be for some years a member, as on that at which they are immediately levelled. For instance, he ridicules the regulation which states that persons subscribing annually one guinea and upwards, *and if clergymen* half a guinea, shall be members. "How highly," he says, "must the well-informed and conscientious clergy value such an indulgence!" Now, sir, I can honestly tell him, that many of them do value it highly; for it is not every man who has a large heart that has a large purse also. Perhaps he is not aware of the following "standing rule" of the Society for promoting Christian Knowledge:—"No person, chosen to be a subscribing member, be considered as such till he signifies his acceptance, by paying a sum (not less than one guinea) as a benefaction at admis-

sion, and also so many quarters of the subscription for the current year, at the rate of not less than one guinea per annum, as shall intervene from the date of his admission to the *Christmas* of that year, unless he give *twenty pounds* at or before his admission as a member. *Nevertheless, the Society, willing to avail itself of the assistance and co-operation of the parochial clergy generally, admit all parochial clergymen with small incomes, without the payment of any benefaction at admission, on claiming the benefit of this rule.*"

I am not aware whether the author of the sermon, in quoting the above rule of the Church Missionary Society relative to the admission of members, meant also to object to the latter part of it, relative to the weekly collections. I conceive not; and, indeed, the advantages of weekly subscriptions are now very generally allowed. It was a wise as well as benevolent apostolic injunction to the primitive Christians—"Concerning the collections for the saints—upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," &c. and it has occurred to the conductors of numerous charitable institutions, that this apostolic plan of weekly contributions has in many cases advantages over that of larger annual subscription. It certainly tends to keep more uniformly alive the feeling and habit of Christian benevolence: it calls forth the spirit of charity on a more extended scale: it affords an opportunity, not only to parents and masters, but also to children and servants, to unite in this important duty of Christianity: it is calculated to excite and cherish the best feelings of our nature throughout all classes, and to inspire early habits of benevolence. Indeed, what can be more lovely, or more to the credit of the holy religion we profess, than to see whole families, not only in the higher, but also in the middling and lower spheres of life,

combining with one heart in a common effort to relieve the temporal or spiritual wants of their fellow-creatures?

The argument brought by the author of this sermon from the 37th Article, is wholly futile and irrelevant; and even were it otherwise, it would cut quite as deep at Bartlett's Buildings, or Baldwin's Gardens, as in Salisbury Square.—But I have done. Controversy is painful at all times; and it is doubly painful on an occasion like the present. Surely it is strange that a clergyman cannot plead for one charity without turning his pulpit into an engine to discharge red-hot shot at another. I wish some man would write an essay on the reasons which induce persons so often to prefer the controversial to the pacific and practical side of great religious questions. CLERICUS.

Note. In a long extract, added to the sermon, from a pamphlet by the Rev. R. Lloyd, occur the following remarks:

"I ardently wish, that the *piety* of the present day had more of this unbending quality in it. It is of too malleable a texture; and is prone to run into *conciliatory schemes*, which tend to compromise principles. So that, while vainly seeking to win enemies by unjust concession, which is as erroneous in good policy as it is subversive of sound morals, it has been justly offensive to the friends of *truth*, and of the *Church of England*."

Can any of your readers inform me whether these remarks of Mr. Lloyd are intended to refer to a work entitled "*Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden, with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace*:" humbly, but earnestly recommended to the serious Attention of His Royal Highness the Prince Regent, the Most Reverend the Archbishops, the Right Reverend the Bishops, the Reverend the Clergy, and all Lay Persons, who are able and willing dispassionately to consider the important Subject: by Samuel Wix, A. M. F. R. & A. S.—Vicar of Saint Bartholomew the Less, London: sold by F. C. and J. Rivington?"

To the Editor of the Christian Observer.

IN your last Number, you alluded to the curious discovery that a disease analogous to the cow-pock, and producing effects similar to vaccination, is well known to exist in Persian sheep. If we may believe a letter inserted a few months ago in the Madras Courier, and since copied into a respectable publication in this country, the Asiatic Register, vaccine inoculation is quite an antique discovery. The writer says :

“As my examination of the Vaidya Sastras has been casual, and may never be repeated, I shall here notice a fact, which will add another to the many proofs of the truth of the Wise Man’s adage, that there is nothing new under the sun : it is, that vaccination was known of old time to the Hindu medical writers. To substantiate this statement, it is necessary only to refer to the *Sactéya Grantham*, attributed to Dhanwantari, and therefore undoubtedly an ancient composition. In this work, after describing nine several species of the small-pox, of which three (one, Alá-bhi, being the confluent kind) are declared incurable, the author proceeds to lay down rules for the practice of inoculation. From this part the following extracts are selected.

“Take the vaccine fluid from a cow, or from the arm between the shoulder and elbow of a human subject, on the point of a lancet, and lance with it the arms between the shoulders and elbow until the blood appears ; then mixing the fluid with the blood, the fever of the small-pox will be produced.

“The small pox produced by this fluid will be of the same gentle nature as the original disease, not attended by fever, nor requiring medicine ; the diet may be according to the pleasure of the patient, who may be inoculated once only, or two, three, four, five, or six times. The pustule when perfect should be of a good

Christ. Observ. No. 211.

colour, filled with a clear liquid, and surrounded by a circle of red ; there will then be no fear of the small-pox as long as life endures. When inoculated with the fluid, some will have a slight fever for one day, two, or three days, and with the fever there will sometimes be a slight cold fit ; the fever will also be attended by the symptoms of small pox, but all of a very mild nature. There will be no danger, and the whole will disappear in three days.’ ”

I have only to say of this coincidence, that, if true, it is one of the most remarkable I ever met with. But, in fact, its very minuteness leads me to feel a suspicion that it is a mere forgery, for the purpose of rendering vaccine inoculation popular among the Hindoos, whose veneration for the above-mentioned animal is well known to be very great. I well remember the just indignation felt by scholars at certain interpolations made by native translators in their accredited writings with a view to amuse and please Christian scholars, who naturally felt interested in any apparent coincidence between Hindoo records and the sacred Scriptures. A similar degree of reprehension is due to what may be called benevolent frauds. I do not know that the foregoing passage is such, and shall be pleased to find it is not ; but I confess the detail is so minute, and so closely resembles the ordinary directions for vaccination, that I am shrewdly suspicious on the subject ; and I mention the circumstance chiefly for the purpose of deprecating the use of evasion, or artifice, and *a fortiori* of gross falsehood, in schemes of benevolence. I apply the remark very widely. The reporters of facts and anecdotes in our religious charitable societies, ought especially to keep strictly within the line of truth and sincerity in their statements. “Shall a man lie for God ?”—I repeat, that I have no rea-

S M

son to suppose that the preceding account is a fiction, except the strong internal evidence of its improbability; and shall be glad to find it is genuine, as, if so, it may doubtless be used with great advantage in influencing the natives to adopt more extensively the practice there recommended.

INVESTIGATOR.

To the Editor of the Christian Observer.

I KNOW of no spectacle more gratifying to the Christian mind, than the crowded auditories which attend many of our churches and public charitable meetings. When I compare this state of things with former years, I find abundant reason to bless God and to congratulate my country. There is, however, in most crowded churches and public meetings, a *physical* evil of some magnitude, arising from the absence of suitable ventilation. There are comparatively few churches or public rooms in which the principles of ventilation have been duly considered in the original construction; and even where the original construction is unexceptionable, the addition of galleries, and other partial changes, often render it unavailing.

I trust an allusion to this subject will not be considered unimportant, at a time when so many new churches are about to be erected, and so many old ones to be enlarged. It is of the greatest consequence that the point should be duly attended to; and that our ecclesiastical structures should be formed upon the most scientific principles for perfect ventilation, without partial currents. I am acquainted with buildings admirably constructed for sound and convenience, in which the importance of due ventilation seems to have been quite overlooked. I have no doubt the surveyors and others connected with the Society for the Building and En-

larging of Churches, and the Commissioners under the late Act of Parliament, are making this a prominent feature in the new structures, so as to render them worthy of the skill of this highly philosophic and intelligent age.

I should feel much obliged to any scientific correspondent who could favour your readers with the best mode of ventilating crowded places of worship, or with such general remarks as might be productive of practical utility, without going beyond the general scope of your pages.

H. J.

To the Editor of the Christian Observer.

THE following intelligence, contained in a speech lately delivered at the Episcopal Consistorial Court of Exeter Cathedral, by the Rev. Jonas Dennis, is to me quite new, and, *if well founded*, is of considerable importance, as greatly affecting the discipline of the church. I have no particular remark to make upon the other topics which Mr. Dennis has thought it right to bring forward, but I conceive it is of importance that our clergy and parochial officers should be aware of the following statement, with a view to render their presentments legal.

"The Act to which I shall next advert, is one which has been attended with the most injurious consequences to the church, consequences which did not come within the contemplation of its author. In the immediate neighbourhood of our late member for the county, Mr. Bastard, some litigious prosecution in the ecclesiastical court had occurred. Mr. B. instantly resolved to put an end to the possibility of such proceedings; and for that purpose brought a bill into the House of Commons, and carried it through both Houses of Parliament, by which the time within which crimes of several kinds are

presentable, is limited to various durations ; whereas, by one of the canons of 1603—the rule by which the presentments of churchwardens are required to be regulated—the official presentment of all spiritual and immoral crimes, without any discrimination, is required to be made but once in every year. From neglect of sufficient provision being made for the promulgation of the laws which are enacted in this country, this comparatively recent law is unknown to churchwardens : they still continue to take the canon for their guide, according to the directions which they receive ; that canon not having been formally repealed by the Convocation, although virtually repealed by the statute. The result is, that the judicious provision made by the church, for the correction of ecclesiastical offences and immoral practices, is become completely nugatory ; the persons exercising ordinary

jurisdiction taking no notice of any annual presentment, from not knowing the length of time which may have elapsed since the commission of any alleged crime, and being subjected to the issue of a prohibition from the courts of common law, if a longer period can be proved to have elapsed than that which is limited by the statute. It was asserted by the late Professor Carlisle, in passing through this city on his return from Greece, to a medical friend of mine, that no man living had done so much to destroy the remaining discipline of the church, as our late able and worthy representative. He meant no such thing. His motive was good. His object was laudable. But he was not conversant with ecclesiastical regulations, and by meddling with them he did the greatest mischief, while he intended to confer benefit upon the community."

A MIDDLESEX CLERGYMAN.

REVIEW OF NEW PUBLICATIONS.

CHALMERS'S *Sermons*.

(Concluded from p. 399.)

OUR readers will recollect, that, for the sake of attaining something like method in the review of the valuable sermons before us, we proposed to connect under separate divisions such as appeared to form a sort of class. The second series contained the fourth, fifth, sixth, seventh, and eighth sermons, of which we have already noticed all but the sixth and eighth.

The sixth is on the Necessity of a Mediator between God and Man. Dr. Chalmers shews the urgent necessity for a Redeemer, from the consideration that our best observances—good as they may be in human estimation, and beneficial to society—are not adequate to the Divine

command, or capable of sustaining the just scrutiny of God. He forcibly points out the danger and folly of rejecting the only Mediator ; the nature, and magnitude, and difficulties of whose work he proceeds to describe ; and having represented him as our Justification, he shews the necessity of our cordially accepting him in his great office of a Mediator, and also as the agent of our Sanctification. The concluding passage of the sermon being chiefly collateral to the general argument, will best bear detaching from the context.

"Before we conclude, we shall just advert to another sense, in which the Mediator between God and man may be affirmed to have laid his hand upon them both :—He fills up that mysterious interval which

lies between every corporeal being, and the God who is a spirit and is invisible.

"No man hath seen God at any time,—and the power which is unseen is terrible. Fancy trembles before its own picture, and superstition throws its darkest imagery over it. The voice of the thunder is awful, but not so awful as the conception of that angry Being who sits in mysterious concealment, and gives it all its energy. In these sketches of the imagination, fear is sure to predominate. We gather an impression of Nature's God, from those scenes where Nature threatens, and looks dreadful. We speak not of the theology of the schools, and the empty parade of its demonstrations. We speak of the theology of actual feeling,—that theology which is sure to derive its lessons from the quarter whence the human heart derives its strongest sensations,—and we refer both to our own feelings, and to the history of this world's opinions, if God is more felt or more present to your imaginations in the peacefulness of spring, or the loveliness of a summer landscape, than when winter with its mighty elements sweeps the forest of its leaves,—when the rushing of the storm is heard upon our windows, and man flees to cover himself from the desolation that walketh over the surface of the world.

"If nature and her elements be dreadful, how dreadful that mysterious and unseen Being, who sits behind the elements he has formed, and gives birth and movement to all things! It is the mystery in which he is shrouded,—it is that dark and unknown region of spirits, where he reigns in glory, and stands revealed to the immediate view of his worshippers,—it is the inexplicable manner of his being so far removed from that province of sense, within which the understanding of man can expatiate,—it is its total unlikeness to all that nature can furnish to the eye of the body, or to the conception of the mind which animates it,—it is all this which throws the Being who formed us at a distance so inaccessible,—which throws an impenetrable mantle over his way, and gives us the idea of some dark and untrodden interval betwixt the glory of God, and all that is visible and created.

"Now, Jesus Christ has lifted up this mysterious veil, or rather he has entered within it. He is now at the right hand of God; and though the brightness of his

Father's glory, and the express image of his person, he appeared to us in the palpable characters of a man; and those high attributes of truth, and justice, and mercy, which could not be felt or understood, as they existed in the abstract and invisible Deity, are brought down to our conceptions in a manner the most familiar and impressive, by having been made, through Jesus Christ, to flow in utterance from human lips, and to beam in expressive physiognomy from a human countenance.

"So long as I had nothing before me but the unseen Spirit of God, my mind wandered in uncertainty, my busy fancy was free to expatiate, and its images filled my heart with disquietude and terror. But in the life, and person, and history of Jesus Christ, the attributes of the Deity are brought down to the observation of the senses; and I can no longer mistake them, when in the Son, who is the express image of his Father, I see them carried home to my understanding by the evidence and expression of human organs,—when I see the kindness of the Father, in the tears which fell from his Son at the tomb of Lazarus,—when I see his justice bleeded with his mercy, in the exclamation, 'O Jerusalem, Jerusalem,' by Jesus Christ; uttered with a tone more tender than the sympathy of human bosom ever prompted, while he bewailed the sentence of its desolation,—and in the look of energy and significance which he threw upon Peter, I feel the judgment of God himself, flashing conviction upon my conscience, and calling me to repent while his wrath is suspended, and he still waiteth to be gracious.

"And it was not a temporary character which he assumed. The human kindness, and the human expression which makes it intelligible to us, remained with him till his latest hour. They survived his resurrection, and he has carried them along with him to the mysterious place which he now occupies. How do I know all this? I know it from his history,—I hear it in the parting words to his mother from the cross,—I see it in his unaltered form when he rose triumphant from the grave,—I perceive it in his tenderness for the scruples of the unbelieving Thomas,—and I am given to understand, that as his body retained the impression of his own sufferings, so his mind retains a sympathy for ours, as warm, and gracious, and

endearing, as ever. We have a Priest on high, who is touched with a fellow feeling of our infirmities. My soul, unable to support itself in its aerial flight among the spirits of the invisible, now reposes on Christ, who stands revealed to my conceptions in the figure, the countenance, the heart, the sympathies of a man. He has entered within that veil which hung over the glories of the Eternal,—and the mysterious inaccessible throne of God is divested of all its terrors, when I think that a Friend who bears the form of the species, and knows its infirmities, is there to plead for me" pp. 185—189.

We must now proceed to the other sermon (the eighth,) which contains a lengthened and highly profitable discussion of the grand *personal* qualities of the faith of the Gospel, and in some measure embraces the contents of the sermon last mentioned, as far as respects both the "*judicial righteousness*," and the *righteousness of sanctification* implied in the offers of the Christian system. The preacher, at setting out, gives his opinion that it is easier to put an end to the resistance of the understanding, than to excite a holy and permanent fear, and to render the heart soft and tender in regard to the humbling doctrines of the Gospel.

In the second paragraph of this discourse we recognise an exquisite allusion, repeated from a former page, in which the desirable effect of the preacher's representation of human wickedness is said to be that of causing each of the audience to "*mourn apart*" over his *own* transgressions; as when, on the day of judgment, though all that is visible be shaking, and dissolving, and giving way, each despairing eyewitness shall *mourn apart* over the recollection of his own guilt, and the prospect of his own "*rueful and undone eternity*." This appropriate use of the prophetic passage in question, we scarcely hesitate to trace to a similar use of it in Mr. Hall of Leicester's eloquent and instructive address on the Duties and Discourage-

ments of the Christian Ministry. The plagiarism, if such it may be called, is very innocent; and we only mention it by way of introducing a collateral remark on the comparative structure of the style of these two great masters of human eloquence. Both are profound in thought, exuberant in diction, fertile in imagination, novel in illustration, and of true originality in all the various parts and offices of the inventive faculty; yet, in comparing them together, we must confess that in the management of their respective powers we see some points in which the luminary of the Kirk has to learn from the coryphæus of the Baptist communion. In the utmost fulness and exuberance of Mr. Hall's rich imagery we do not recollect an ill-assorted figure, an incongruous word, or an *eccentric* or *conceited* expression. All is plain and manly—we should rather say gigantic: yet, as occurs in some of the grandest efforts of sacred architecture, we seem, till we recollect ourselves, to lose the conception of the vast, the lofty, the superlative, in the justness of the proportions and the chaste polish of the several parts. Whether Dr. Chalmers would prefer to exhibit, we certainly will not say to *follow*, the taste of another remarkable writer of the Baptist school, of later eminence, we know not; but that Dr. Chalmers is not unacquainted with the writings of Mr. Foster, we have much reason for believing. Except in point of an almost impenetrable obscurity, which too often characterizes Mr. Foster's pages, but which by no means prevails to any thing like an equal extent in those of Dr. Chalmers, we discern a close resemblance between these two writers, whose style and sentiments and mode of argumentation remarkably correspond. We speak only to the ear, when we say, (if not wholly mistaken in our conjecture on this latter point, as we be-

lieve we are not) in the words of an ancient but not exploded critic,

Decipit exemplum vitis imitabile.

But to return to the sermon before us ; and which we consider in substance as of the most clear and comprehensive nature. The peculiar value of it in our judgment, as indeed its particular object, seems to lie in the demonstration it affords of the guilt of refusing that precise method of salvation which He, who alone was competent to propose *any* terms of mercy to us rebels, has proposed in the Gospel of his Son.

"Might not you conceive," says Dr. Chalmers in his usually animated manner, "every attribute of the Divinity, gathering into a frown of deeper indignation against the *daringness* of him, who thus demands the favour of the Almighty on some plea of his own, and resolutely declines it on that only plea, under which the acceptance of the sinner can be in harmony with the glories of God's holy and inviolable character ? Surely, if we have fallen short of the obedience of his law, and so short, as to have renounced altogether that godliness which imparts to obedience its spiritual and substantial quality,—then do we aggravate the enormity of our sin, by building our hope before God on a foundation of sin. To sin is to defy God : but the very presumption that he will smile complacency upon it, involves in it another, and a still more deliberate attack upon his government ; and all its sanctions, and all its severities, are let loose upon us in greater force and abundance than before, if we either rest upon our own virtue, or mix up this polluted ingredient with the righteousness of Christ, and refuse our single, entire, and undivided reliance on him, who alone has magnified the law and made it honourable." pp. 239, 240.

Again :

"Jesus Christ has in our nature fulfilled this law ; and it is in the righteousness which he thus wrought, that we are invited to stand before God. You do not then take in a full impression of gospel security, if you only believe that God is merciful, and has forgiven you. You are called far-

ther to believe, that God is righteous, and has justified you. You have a warrant to put on the righteousness of Christ as a robe and as a diadem, and to go to the throne of grace with the petition of, Look upon me in the face of him who hath fulfilled all righteousness." pp. 241, 242.

So much for the "*judicial righteousness*:" and for the consequent *personal righteousness* of the believer, we have the following important notice, namely,

"that it admits of no measurement whatever with the social worth, or the moral virtue, or any other of the personal accomplishments of character, which may belong to those, who have not the faith of the gospel. Faith accepts of the offered reconciliation, and moves away from the alienated heart those suspicions, and aversions, and fears, which kept man asunder from his God. We would not say, then, of the personal righteousness of a believer, that it consisted in a higher degree of that virtue which may exist in a lower degree with him who is not a believer. It consists in the dawn, and the progress, and the perfecting of a virtue, which, before he was a believer, had no existence whatever. It consists in the possession of a character, of which, previous to his acceptance of Christ, he had not the smallest feature of reality,—though to the external eye, there may have been some features of resemblance." pp. 243, 244.

And again :

"We admit that he had justice before, and humanity before, and courteousness before, and that the godliness which he had not before, is only one virtue. But the station which it asserts, among the other virtues, is a station of supreme authority. It no sooner takes its place among them, than it animates them all, and subordinates them all. It sends forth among them a new and pervading quality, which makes them essentially different from what they were before." pp. 246, 247.

We could with pleasure have added many more passages, and perhaps more eloquent ones than those above, from this sermon ; but our

object has been to give some idea of the general views on which it proceeds : and having done this, we must be content to pass to the next, or third, class, to which we should consign the three succeeding discourses—namely, the ninth, tenth, and eleventh of the volume. Of these, the subjects and texts are respectively as follow : IX. The Principles of Love ; from Jude 21 : “ Keep yourselves in the love of God.” X. Gratitude not a sordid Affection ; from 1 John iv. 19 : “ We love him, because he first loved us.” XI. The Affection of Moral Esteem towards God ; from Ps. xxvii. 4 : “ One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.”

The connexion of the grand subject of the love of God with the preceding discussion of the one only true principle of godly virtue and Christian obedience, is sufficiently obvious. It might have been retorted, by those who felt their own worth attacked in the general exposure of all natural virtue, that the love of God itself was but a selfish emotion, resulting from a sense of benefits conferred, or to be conferred in future. This objection against the love of God, considered as a characteristic of the Divine renewal of the heart, has operated with sufficient force to drive some religionists into an opposite extreme ; and gave rise, a century since, to a certain sect, which professed the most absolute, disinterested, and self-denying love to the Supreme Being, amounting to a total disregard of all benefits or expectations to be at any time derived from Him, and even to a willingness to suffer the penalties of eternal condemnation itself, if conducive to His glory. A celebrated controversy upon this point was conducted be-

tween two of the greatest men the Gallican church ever boasted : to one of whom, Fernelon, it would be doing injustice to imagine that his error in judgment was in any degree commensurate with the delinquency of heart manifested by his antagonist. We refer to this controversy on the present occasion, only for the sake of the shrewd remark of the philosophical by-stander Leibnitz : “ Before the war of words began, the prelates should have agreed on a definition of the word *love*, and such a definition would have prevented the dispute.”

The preliminary step which Leibnitz sagaciously recommended, Dr. Chalmers insinatively takes. His primary care, in the first of the three sermons here named, is to say all he knows of the meaning of the term *love* : not, however, so much of the feeling, which he considers simple and undefinable, as of the objects to which it is directed, and the circumstances favourable or otherwise to its excitement. He traces its operations towards the beauties of inanimate nature ; then towards what is simply amiable in moral endowments ; then, again, towards those amiable endowments in others by which we ourselves are personally affected and benefited. In the first case, it evidently takes the simple form of admiration. But in each of the last two, the sense of love is made to branch off into two species : 1. The love of moral esteem, arising from the mere contemplation of certain moral excellencies, and heightened in the last case by a closer inspection of that moral excellency of which we are ourselves the benefited objects : 2. The love of *kindness*, or a desire to confer benefit upon and exercise kindness towards that object which we so regard. These two species of love Dr. Chalmers admirably compares, combines, and abstracts, in all their possible varieties : of which the most remarkable ap-

pears to be, that of the love of kindness existing apart from the love of moral esteem: a case most beautifully exemplified by the exceeding great love and kindness of God our Saviour towards sinful, unworthy, and immoral man. On the other hand, the case of love as exercised by man to God is represented, when genuine, to be the united feeling of the highest moral esteem towards an object which is supremely excellent; and of *kindness* (the word is exceptionable, but the meaning is clear,) or a desire of rendering to God, for all the perfections of his spotless nature, and all the bounties of his matchless benevolence, some suitable testimony of our love, a testimony conducive to his glory and characteristic of his praise. This *love of kindness*, indeed, finds its more appropriate and peculiar title, when drawn forth towards a benefactor by good received, in being called the *love of gratitude*; and whilst, in its highest sense and power, it is abundantly due to the great Giver of all good and perfect gifts, Dr. Chalmers most aptly applies it to a case where it may be directed to an earthly benefactor, who yet might have no claim to our moral esteem. We should not know where to begin, or where to end, were we to attempt to illustrate this abstract of our author's argument by adequate quotations: we must therefore satisfy ourselves, if not the reader, by a single passage, illustrative of that united love of moral esteem and of gratitude, which we have spoken of, as exercised towards the great Supreme.

"And, indeed, when the same being combines, in his own person, that which ought to excite the love of moral esteem, with that which ought to excite the love of gratitude,—the two ingredients, enter with a mingled but harmonious concurrence, into the exercise of one compound affection. It is true, that the more appropriate offering

of the former is the offering of praise,—just as when one looks to the beauties of nature, he breaks out into a rapturous acknowledgment of them; and so it may be, when one looks to the venerable, and the lovely in the character of God. The more appropriate offering of the latter, is the offering of thanksgiving, or of such services as are fitted to please, and to gratify a benefactor. But still it may be observed,—how each of these simple affections tends to express itself, by the very act which more characteristically marks the workings of the other; or, how the more appropriate offering of the first of them, may be prompted under the impulse, and movement of the second of them, and conversely. For, if I love God because of his perfections, what principle can more powerfully or more directly lead to the imitation of them?—which is the very service that he requires, and the very offering that he is most pleased with. And, if I love God because of his goodness to me, what is more fitted to prompt my every exertion, in the way of spreading the honours of his character and of his name among my fellows,—and, for this purpose, to magnify in their hearing the glories and the attributes of his nature? It is thus that the voice of praise and the voice of gratitude may enter into one song of adoration; and that whilst the Psalmist, at one time, gives thanks to God at the remembrance of his holiness, he at another pours forth praise at the remembrance of his mercies." pp. 272, 273.

From the next sermon, the second of this series and the tenth in the volume, we shall give a longer quotation, with a necessarily shorter account of its contents. It contains a more particular and a most touching delineation of the sentiment of gratitude, with an able and discriminating separation of one of the most pure and disinterested of all the affections—for such is gratitude—from the accidental regard which may or may not be felt for the benefit conferred. "The proper object of the love of gratitude," as Dr. Chalmers justly observes, "is the being who has exercised towards me the love of kindness; and this is more correct than to say, that the proper object

of this affection is the being who has conferred benefits upon me." Benefactions are not always indicative of kindness. The latter, not the former, is that which calls forth gratitude. "To send the expression of this kindness," says Dr. Chalmers, "into another's bosom, it is not always necessary to do it on the vehicle of a positive donation." And then he proceeds:

"The distinction which we are now adverting to, is something more than a mere shadowy refinement of speculation. It may be realized on the most trodden and ordinary path of human experience, and is, in fact, one of the most familiar exhibitions of genuine and unsophisticated nature, in those ranks of society where refinement is unknown. Let one man go over any given district of the city, fully fraught with the *materiel* of benevolence,—let him be the agent of some munificent subscription, and with nothing in his heart but just such affections, and such jealousies, and such thoughtful anxieties, about a right and equitable division, as belong to the general spirit of his office,—let him leave some substantial deposit with each of the families; and then compute, if he can, the quantity of gratitude which he carries away with him. It were a most unkind reflection on the lower orders, and not more unkind than untrue, to deny that there will be the mingling of some gratitude along with the clamour, and the envy, and the discontent, which are ever sure to follow in the train of such a ministration. It is not to discredit the poor, that we introduce our present observation,—but to bring out, if possible, into broad and luminous exhibition, one of the finest sensibilities which adorns them. It is to let you know the high cast of character of which they are capable,—and how the glow of pleasure which arises in their bosoms, when the eye of simple affection beams upon their persons, or upon their habitations, may not have one single taint of sordidness to debase it. And to prove this, just let another man go over the same district, and in the train of the former visitation—conceive him unbacked by any public institution, to have nothing in his hand that might not be absorbed by the needs of a single family, but, that utterly destitute, as he is, of the *materiel*, he has a heart charged and overflow-

Christ. Observ. No. 211.

ing with the whole *morale* of benevolence. Just let him go forth among the people, without one other recommendation than an honest and undissembled good will to them,—and let this good will manifest its existence, in any one of the thousand ways, by which it may be authenticated,—and whether it be by the cordiality of his manners, or by his sympathy with their griefs, or by the nameless attentions and offices of civility, or by the higher aim of that kindness which points to the welfare of their immortality, and evinces its reality, by its ready and unwearied services among the young, or the sick, or the dying,—just let them be satisfied of the one fact, that he is their friend, and that all their joys and all their sorrows are his own,—he may be struggling with hardships and necessities, as the poorest of them all,—but poor as they are, they know what is in his heart, and well do they know how to value it;—and from the voice of welcome, which meets him in the very humblest of their tenements,—and from the smile of that heartfelt enjoyment, which his presence is ever sure to awaken, and from the influence of graciousness which he carries along with him into every house, and by which he lights up an honest emotion of thankfulness in the bosom of every family, may we gather the existence of a power, which worth alone, and without the accompaniment of wealth, can bestow,—a power to sweeten and subdue, and tranquillize, which no money can purchase, which no patronage can create." pp. 283—286.

A merited and most forcible exemplification of the above doctrine is adduced from the well-known exertions of "the venerable HOWARD," to which Dr. Chalmers has added in a note the name of a benevolent female (Mrs. Fry,) who has particularly illustrated by her conduct the very point for which our author contends. The whole is applied to the case in question, of our love of gratitude to God, as called forth by his "dealings with a whole world of malefactors."

"Certain it is, that the law of love cannot be carried to its ascendancy over us by storm. Authority cannot command it. Strength cannot implant

it. Terror cannot charm it into existence. The threatenings of vengeance may stifle, or they may repel, but they never can woo this delicate principle of our nature, into a warm and confiding attachment. The human heart remains shut, in all its receptacles, against the force of these various applications; and God, who knew what was in man, seems to have known, that in his dark and guilty bosom, there was but one solitary hold that he had over him; and that to reach it, he must just put on a look of graciousness, and tell us that he has no pleasure in our death, and manifest towards us the longings of a bereaved parent, and even humble himself to a suppliant in the cause of our return, and send a gospel of peace into the world, and bid his messengers to bear throughout all its habitations, the tidings of his good-will to the children of men." pp. 291, 292.

There is much in this sermon that is highly practical, and conducive to the improvement of the feelings and conduct of the Christian, in reference to the cultivation, the exercise, and the trial of this virtue of gratitude to God. In all works of this nature we earnestly look for the practical application of the doctrines delivered: and we must adhere to our former remark, of the inapplicability of the work before us to many classes of plain simple Christians, from the general complexion, which it too much wears, of a speculative and abstract philosophy, though, it is true, on subjects confessedly and wholly *experimental*. The means of obtaining the particular virtue above mentioned, of measuring it when obtained, together with its connexion with and dependence upon the primary virtue of *faith*, are all specifically treated of in this sermon: but even here, not quite with the method, or fulness, or distinctness, we could desire. The very important mention made of the subordination of this virtue to *faith*, in particular, is deserving of much more than the space allotted to it in the conclusion. Such as it is, we most cordially approve it. We quite agree with Dr. Chalmers, that

"the primary obstacle to the love of God is not the want of human gratitude, but the want of human faith. The reason why man is not excited to the love of God by the revelation of God's love to him, is because he does not believe that revelation. This is the barrier which lies between the guilty, and their offended Lawgiver. It is not the ingratitude of man, but the *incredulity* of man, that needs, in the first instance, to be overcome. It is the sullenness, and the hardness, and the obstinacy of *unbelief* which stands as a gate of iron, between him and his enlargement. Could the kindness of God, in Christ Jesus, be seen by him, *the softening of a kindness back again*," [that is, we presume, *a sentiment of kindness in return*] "would be felt by him." p. 315.

And hence the practical direction to Christians for "keeping themselves in the love of God:"

"They must keep themselves in the habit, and in the exercise of faith. They must hold fast that conviction in their minds, the presence of which is indispensable to the keeping of that affection in their hearts. This is one of the methods recommended by the apostle Jude, when he tells his disciples to build themselves up in their most holy faith. This direction to you is both intelligible and practicable. Keep in view the truths which you have learned. Cherish that belief of them which you already possess. Recall them to your thoughts," &c. pp. 316, 317.

The whole of this subject, respecting the operation of *faith*, is more substantially and systematically treated of in the last sermon of the volume; to which, we are sorry to foresee, we shall be able to give little or nothing of the attention it deserves.

The eleventh sermon of the volume, or the third on the subject of Divine love, pursues the train of the two former, by discussing the other of the two species of love originally mentioned. The sermon we have just considered had vindicated the *love of gratitude* from the charge of being a sordid affection: the present one reduces *the love of moral esteem* from those speculative altitudes to which, in opposition

to the other, it has been raised by some fanciful or fearful, though devout, theorists. The pure love of moral esteem our preacher still keeps subordinate to the supremely important and originating principle of faith: and he considers, that it is only by a *believing* view of the *beneficial* attributes and operations of the Divine nature, especially as made known to us through our Lord Jesus Christ, that we attain that high moral esteem for the character of God, which some have supposed might exclude the contemplation or the hope of his individual mercy to ourselves. The link by which Dr. Chalmers connects this discussion with what he had announced as the general subject of this volume—namely, human depravity—here reappears; and he most strikingly depicts the total impossibility of the conception of any moral esteem towards the Deity in the breast of fallen man, but as introduced by extrinsic means, which shall for ever cut off that esteem from all claim to an independent and abstract existence within his soul. However amiable or attractive some of the moral attributes of the Divine Being might appear to the sinner, supposing he were able to look beyond visible things—beyond the well-known world around him—still there are other attributes terrible to behold, and awfully repulsive. There is “an unsettled controversy” consciously existing between God and the soul; and the sinner “cannot love the Being, with the very idea of whom there is mixed up a sense of danger, and a dread of condemnation, and all the images of a wretched eternity.” What *will* be felt, is finely depicted in the following glowing passage:

“The natural man can no more admire the Deity through the obscurities in which he is shrouded, than he can admire a land-

scape which he never saw, and which at the time of his approach to it, is wrapped in the gloom of midnight. He can no more, with every effort to stir up his faculties to lay hold of him, catch an endearing view of the Deity, than his eye can by straining, penetrate its way through a darkened firmament, to the features of that material loveliness which lies before him, and around him. It must be lighted up to him, ere he can love it, or enjoy it: and tell us what the degree of his affection for the scenery would be, if instead of being lighted up by the peaceful approach of a summer morn, it were to blaze into sudden visibility, with all its cultivation and cottages, by the fires of a bursting volcano. Tell us, if all the glory and gracefulness of the landscape which had thus started into view, would charm the beholder for a moment, from the terrors of his coming destruction! Tell us, if it is possible for a sentient being to admit another thought in such circumstances as these, than the thought of his own preservation. O would not the sentiment of fear about himself, cast out every sentiment of love for all that he now saw, and were he only safe could look upon with ecstasy?—and let the beauty be as exquisite as it may, would not all the power and pleasure of its enchantments fly away from his bosom, were it only seen through the glowing fervency of elements that threatened to destroy him?” pp. 325—327.

In short, it is in the Gospel, and in that alone, viewed by faith, that God is apprehended as lovely; “proclaiming,” says Dr. Chalmers, “a pardon ready made for you,—a deed of amnesty,—a preventing offer of mercy, of which if you believe the reality, you will feel that he is your friend, and in which feeling you will not be disappointed.”

“He does not expect from you the love of gratitude, till you have known and believed the great things that he hath done for you. But he expects from you the offering of a homage to his truth. He does not expect from you the love of moral esteem, till, released from the terror of having him for your enemy, you may contemplate with all the tranquil calmness of conscious safety, the glories and the graces of his manifested character. But he expects from you faith in his declaration, that he is not your enemy,—that

he has no pleasure in your death,—that in Christ he is beseeching you to be reconciled,—and stretching out to you the arms of invitation." p. 334.

To this discourse are appended some important observations, supplementary to the whole argument contained in the three sermons. The object of these remarks is to shew in what manner there may exist in the mind certain natural propensities of admiration and tenderness towards certain virtues of character, as resident elsewhere, and yet not as resident in the person of the Deity; nay, as resident even there, whilst, at the same time, of his essential character as a whole, and of His person itself, the natural man can have no esteem whatever, nor form indeed any adequate conception. That imperfect view of the Deity which leaves out all that is alarming in his justice, all that is repulsive in his holiness, is here admirably and usefully described; as well as that evanescent glow of affection or reverence, which "the votaries of a poetical theism" feel towards their imagined deity, so bereaved of his most essential attributes. Slender indeed is the hold which such principles will fasten on the conduct; "and thus it is that the religion which is apart from Christianity, falls as short of true religion, as the humanity of a novel-reader falls short of true humanity."

We are sorry to pass over the very just and appropriate views given us here by Dr. Chalmers relative to the true definition of holiness; a term implying separation from common uses, and expressing the moral perfection of the Divine character, not considered absolutely, but in relation and repugnance to its opposite, which is sin. We must also pass over that complexity in the human character, so well described, under which, for instance, "the high minded merchant may be at once a lover of truth and of the world." Nor do we less regret omitting a short, but encouraging, practical address at the end, stirring up the

hearer "to combat with the sluggishness of sense, and the real aversion of nature to every spiritual exercise, and to attempt and strenuously cultivate the habit of communion with God."

But we must close the third series into which we had divided the volume before us; and in entering on the remainder of our task, we can do little more than give the subjects of the six following sermons; of which the two first resume the consideration of man's depravity, more particularly in contrast with the preceding views of the only worthy, and the only scriptural, and the only effectual and heart-governing, love of God. The three following relate to that great secret of true peace and reconciliation with God the Father, which is revealed in the Gospel, through the gift of his Son; and contain a resolution of that phenomenon in the history of man,—the apparent peace and self-complacency of many, indeed the great mass of mankind, who have no lively or realizing view of this only covenant of peace. The last sermon contains the insulated but very useful discussion, before alluded to, of the nature of *faith*, and its sure operation, when genuine, in fostering every holy principle of conduct, and leading on to every attainable degree of Christian perfection.

Of the first two sermons of this series (the 12th and 13th of the volume,) the subjects and texts are respectively as follow: XII. The Emptiness of Natural Virtue; from John v. 42: "But I know you, that ye have not the love of God in you." XIII. The Natural Enmity of the Mind against God; from Rom. viii. 7: "The carnal mind is enmity against God." Of the three next they are as follow: XIV. The Power of the Gospel to dissolve the enmity of the human Heart against God; from Ephes. ii. 16: "Having slain the enmity thereby." XV. The Evils of False Security; from Jer. vi. 14: "They

have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." XVI. The Union of Truth and Mercy in the Gospel; from Ps. lxxxv. 10: "Mercy and truth are met together; righteousness and peace have kissed each other." The last Sermon is XVII. On the purifying Influence of the Christian Faith; from Acts xxvi. 18: "Sanctified by faith."

With regard to the first of the addresses now enumerated, it is impossible to forget its powerful and deeply rivetted association with those feelings of intense interest which were awakened by its actual delivery in substance within the limits of our southern metropolis. If the reports which we remember to have heard at the time were not grossly overcharged, the eloquence with which it was delivered, the imperative tones of voice and gesture of the preacher; his torrent-like rapidity, proceeding irresistibly along, but not before he had caught and carried down in his progress every light and floating remnant of vagrancy and inattention in the thoughts and imaginations of his audience; his simple and strongly depicted feeling of undivided and unaffected solicitude for the eternal welfare of his auditors, and which, speaking from his own heart with the simplicity of unmingled truth, seemed, for the moment at least, to penetrate the recesses of every other heart with a strong and unsophisticated conviction;—all this will naturally give the address under consideration a more than usual interest among our author's southern readers, and will, we trust, enshrine one of the happiest and most complete specimens of Dr. Chalmers's eminently original powers of reasoning, in some sympathizing share of his sincere and devotional feeling.*

* We believe that some other of the sermons in this volume were also preached in London, but we do not know exactly which.

We consider much of Dr. Chalmers's great powers—for great we do not hesitate to call them—to reside in the two important points of amplification and approximation. To amplify, indeed, of itself would be a questionable attainment; as we should by no means estimate the value of a painter by the number of minute objects which he can crowd upon his canvass—the multitude, for instance, of trees and leaves which he can enable us to count in his forest;—but amplification as a part of that skill by which the composer is enabled to transfuse his own fulness and clearness of conception to the mind in contact with his own, is no mean praise. And, exuberant as are the resources of Dr. Chalmers's pen in this respect, we must say that we see little or nothing introduced for its own sake, or without a distinct reference to the main design and object of the piece. Every additional figure or idea illustrative of his chief topic, serves for the most part to convey it more distinctly to the mind; and though Pelion is sometimes heaped upon Ossa in the gigantic sport of our author, we do not suffer ourselves to view it as a useless exertion, when he appears himself to be reaching heaven by the process, and shewing us a path to the same elevation.

But his power of approximation has a still wider operation, and appears not only in the vastness of the course over which he is enabled to conduct us in his progress, but also, and even more, in the gentleness of the ascent by which he leads us to ultimate points, and the felicity with which he chooses his first initial and gradual steps, and adapts them to the sublimities of the final result. The mind endued with philosophy enough to follow him through any one step of his reasoning, is sure of following him through all; and a habit of serious deliberation and self-acquaintance sufficient to apprehend any one of the almost intuitive truths which

he brings in succession before the mind, is all that is wanted to make the whole succession fully understood in all its parts and proportions, and to render the conclusion distinctly and irresistibly convincing. The course pursued in this very sermon (the twelfth) may afford a competent example of this method, and of its success. Dr. Chalmers was about to illustrate the case of those who "have not the love of God in them." His first and most obvious step in the investigation of such characters, is to place before us the plain and undeniable exhibition of a human being grossly and purely evil, stained with every crime, and thirsting for the blood of his fellow-men. Such a man, we all readily concede, has not the love of God in him. He proceeds a step; and from this man, remaining in every other respect precisely the same, he takes away one single vice, and so far softens his heart that he would recoil from the perpetration of murder: still he has not the love of God in him. He carries such a character forward another step, and raises him to the average constitutional worth of human nature: this worth he still demonstrates as very possibly independent of all true love of God. A fourth and a fifth stage of character follow; and in the last we find the heart "furnished not only with the finest sensibilities of our nature, but with its most upright and honourable principles," while the same unbending and unchanged *fossibility* is demonstrated to remain against the residence of the love of God even in the breast of such a man. Through the whole course of the argument, demonstration of the strongest kind, and of the same purport, seems to wait alike on every stage: and we scarcely know of any uninspired passage better calculated to effect, by God's blessing, the otherwise hopeless task of convincing a mere worldly person, to whom the excellencies of the last

description belong, of the deficiency of his own principles, than the ingenious and unanswerable pages which contain this well-sustained climax.

We find ourselves wholly precluded from giving any further concatenated view of the argument in this or the several remaining sermons; and we would not wish to do further injustice to Dr. Chalmers, by a still more imperfect detail of what fills up the volume. We shall therefore only say, that, in the above general hints on Dr. Chalmers's method, we have given but a very partial view of his talent in what we have called, for want of a better word, *approximation*. The powers of illustration, by which he seems capable at will of dressing up his ideas in any circumstances which may be considered most appropriate, familiar, or proximate to the human mind, demand a very large share of our admiration. From the picturesque survey over the fields of nature, to the most intimate and home-bred emotions of the human soul; from the arrangements of the cottage, to the affairs of states; through all the varied combinations of human life and manners; the active mind of Dr. Chalmers ranges abroad in search of its appropriate treasures; and every offering that he brings home, from all his varied and discursive flights, he lays, with the humility of faith, on the altar of his Saviour's cross, and dedicates to his Master's service.

We should have been disposed, had our limits allowed it, to have brought into prominent view much of the following sermon, in proof of the illustrative powers of Dr. C. We consider the delineation which it contains of "the carnal mind at enmity with God," as amongst the best specimens in the volume: and much as we are disposed, notwithstanding many flagrant oversights in style and deviations in taste, to consider such specimens in reference to the attractive energies of their language and com-

position; we are still more desirous to be understood to bring them forward as containing the soundest moral and spiritual principles, as indicating a radical acquaintance with the intricacies of the human heart, and as exhibiting the highest and most scriptural arguments for reforming and purifying it.

In a general and closing reference to the three succeeding sermons, followed by the last in the volume, we shall only say thus much: that if any in particular were to be referred to above the rest, as examples of Dr. Chalmers's close and faithful and fearless adherence to Scripture doctrine, particularly in reference to the great subject of the Atonement, they would be these, and more especially the fourteenth and sixteenth. In these sermons, that great remedy for the disease of fallen man, that means of access to God through the blood of a Redeemer, which had been frequently alluded to in preceding parts of the volume, and to which the whole had been made gradually to converge, breaks forth in all its power and brightness, and recommends itself as worthy the important place which it holds in every true theological system. The method of our redemption through Jesus Christ, is made, in fact, as it ought to be, the sun of the system; and to that, this eminent preacher most truly refers, in his sixteenth sermon, as maintaining the entireness and glory of all the attributes of the Godhead—as providing a solid foundation for the peace of every sinner who concurs in it—and as strengthening all the securities for the cause of practical righteousness among men. Thus, under the faithful guidance of this true preacher of a Gospel righteousness, is the wandering and alienated sinner at length brought home to God: thus is he awakened from the thoughtlessness, divested of all his false securities, turned from his forwardness, and reconciled from all his

natural enmities against God: and thus both in the attributes of the Divine mind, and in his own feelings of hope, his fervours of gratitude, and his future practice of righteousness, the converted sinner is made to realize the union of "mercy and of truth," the cordial embrace of "righteousness and peace."

On the whole, to say nothing more on points on which we may have already dwelt too largely, we are willing to conclude with repeating our last and very decided testimony to our author in one single but all-important respect—namely, as that of a true, a faithful, and a successful expounder of God's holy word. We think, in this view, his present work must go forth a blessing to the world; and we trust it will produce light and conviction, and, by the Divine blessing, true conversion, in many hearts.

It may be necessary just to observe, that when we have spoken of a defect in practical application in our author's doctrines, we were very far from wishing to be understood as meaning that his doctrines are not themselves practical, or that they partake at all of the nature of mere philosophical speculations: they are, in fact, essentially practical, and, as a whole, might be justly denominat-
ed the theory of Christian practice and Christian experience. To Dr. Chalmers we consider ourselves as indebted for laying open to the view and gaze of all, at once in the most philosophical and the most devout spirit, the intimate connexion between every scriptural doctrine and every principle of sound morality. The doctrines and duties of Christianity we are led in his pages, more than in most others, to recognise not so much in connexion, or juxta-position, as in complete and undivided unity. His views of faith do not lead distantly, and as it were by way of corollary, to practical effects, but they involve

inseparably, and in every part, all that is holy in obedience, all that is affectionate in love, all that is fervent in devotion. We consider, in this respect, that Dr. Chalmers stands in the right and scriptural medium between the giddy altitudes of Antinomianism, and the low marshy grounds of pagan ethics. He recognises no hope but Christ, no motive but Christ, no example but Christ: and as we can expect no cordial assent to be given to his statements by any but those who make Christ the all in all of their system; so we anticipate a cold reception for him from those whose professed love of Christ does not extend to him as a Teacher as well as a Prophet, an Example of morality as well as a Sacrifice for sin. The theories of Dr. Chalmers will be found capable of being drawn out into every possible circumstance within the whole range of Christian or human practice; and when he does apply them to individual cases of duty, or circumstances and relations of life, it is always with a force and effect corresponding to the firmness of the ground on which he stands, and the might of that armour of truth with which he is invested. We have remarked many, very many minor circumstances of defect, and literary delinquency, in Dr. Chalmers's pages, which we have not at present either time or heart to notice. Such as they are, they are obvious on the face of his performances; and, if he have any sensibility to the lash of criticism, we doubt not he will receive some smart strokes from the hands of our brother critics, who, if they do not derive positive benefit from his valuable doctrines, will be "all in a bustle" about the "daringness" of his images, and will "aliment" the natural enmity to truth by the "sacredness" of the figures in which it is sometimes dressed. For ourselves, we infinitely prefer to

volumes of mere literary, and much more mere verbal, criticism, one simple and honest effusion of our preacher on a practical subject; and shall venture to admonish our neighbours to exercise all due benevolence to the man who can describe that first of all Christian virtues in the following glowing terms:—

"Piety is but the hypocrisy of a name, when benevolence, in all the unweariedness of its well doing, does not go along with it. Benevolence may make some brilliant exhibitions of herself, without the instigation of the religious principle. But in these cases you seldom have the touchstone of a painful sacrifice,—and you never have a spiritual aim, after the good of our imperishable nature. It is easy to indulge a constitutional feeling. It is easy to make a pecuniary surrender. It is easy to move gently along, amid the visits and the attentions of kindness, when every eye smiles welcome, and the soft whispers of gratitude minister their pleasing reward, and flatter you into the delusion that you are an angel of mercy. But give us the benevolence of him, who can ply his faithful task in the face of every discouragement,—who can labour in scenes where there is no brilliancy whatever to reward him,—whose kindness is that sturdy and abiding principle which can weather all the murmurs of ingratitude, and all the provocations of dishonesty,—who can find his way through poverty's putrid lanes, and depravity's most nauseous and disgusting receptacles,—who can maintain the uniform and placid temper, within the secrecy of his own home, and amid the irksome annoyances of his own family,—who can endure hardships, as a good soldier of Christ Jesus,—whose humanity acts with as much vigour amid the reproach, and the calumny, and the contradiction of sinners, as when soothed and softened by the poetic accompaniment of weeping orphans, and interesting cottagers,—and, above all, who labours to convert sinners, to subdue their resistance of the Gospel, and to spiritualize them into a meetness for the inheritance of the saints. We maintain, that no such benevolence, realizing all these features, exists, without a deeply seated principle of piety lying at the bottom of it. Walk from Dan to Beersheba, and, away from Christianity, and beyond the circle of its influences, there is positively no such be-

To
pub
con
gen
flec
and
rect
can
rable
stati
office
view
dese
to po
and
culia
we c
of p
Cl

nevolence to be found. The patience, the meekness, the difficulties of such a benevolence, cannot be sustained without the influence of a heavenly principle—and when all that decks the theatre of this world is withdrawn, what else is there but the magnificence of eternity, to pour a glory over its path, and to minister encouragement in the midst of labours unnoticed by human eye, and unrewarded by human testimony? Even the most splendid enterprises of benevolence, which the world ever witnessed, can be traced to the operation of what the world laughs at, as a quakerish and methodistical piety. And we appeal to the abolition of the slave trade, and the still nobler abolition of vice and ignorance, which is now accomplishing amongst the uncivilized countries of the earth, for the proof, that in good will to men, as well as glory to God, they are the men of piety who bear away the palm of superiority and of triumph." pp. 391—393.

Letters from a Father to his Son in an Office under Government, including Letters on Religious Sentiment and Belief. By the Rev. H. G. WHITE, A M., Curate of Allhallows-Barking; Evening Preacher at the Asylum; Lecturer of St. Mary, Rotherhithe; and Domestic Chaplain to H. R. H. the Duke of Kent. London: Asperne. Small 8vo. pp. 232.

To some persons, the object of this publication may appear too local and confined to interest or instruct the general reader. If, however, we reflect how many persons are directly, and, still more, how many are indirectly, included within its range, we cannot but allow to it a very considerable share of practical utility. The station of a young man in a public office, is often, in a moral point of view, one of much danger, and well deserves to find a suitable instructor to point out its appropriate duties, and to raise a barrier against its peculiar temptations. Indeed, when we consider the very large number of persons employed, throughout

the kingdom, in the various gradations of clerks under Government and the great chartered bodies, as well as in more private establishments, we are ready to allow that Mr. White will have conferred a benefit of no partial kind upon the community, if his well-meant pages shall be found to improve the general character of that particular order of persons to whom they are addressed.

But the character of these persons is not of consequence simply from their numerical amount, but also from the peculiar station which they hold in society. Raised above the grosser employments of life; enjoying, most of them a decent, many of them a highly-respected rank in the community, and not a few of them possessing, or being in the direct road to possess, offices of great responsibility; their general character (for most orders of mankind, amidst their numerous varieties, have a sort of general character) must be of considerable importance both to themselves and others. To this it may, perhaps, be added, that of late years this particular class of society appears to have risen in the general scale, partly from the vast extension of public business, and the consequent demand for suitable and well-qualified agents in this branch of national labour; and partly, perhaps, from the commercial fluctuations and distresses of the last few years, which have tended to increase in the general estimation the value of tranquil and permanent stations, though of a subordinate or less lucrative description.

The moral dangers incident to the stations to which we allude, will be evident, when we reflect that young men usually enter them at a very early age; that they are often by this means emancipated from immediate parental restraint before they can be expected to

have acquired sufficient wisdom and self-control to guide their footsteps with discretion ; that they have very frequently a considerable portion of leisure, their official engagements occupying perhaps only a third or a fourth part of their time, and the rest being free from those anxieties which are the usual attendants on so many other avocations ; and that it not unfrequently happens, that for several years they are enabled to devote the whole of their emoluments to their personal appearance and amusements, from the kindness—often a most injurious kindness—of their friends, in gratuitously supplying all their other wants. To this it may be added, that the education of persons thus early introduced into the world must often be very defective ; and that their official connexions, unless chosen with more than usual care, are not likely to supply this defect, or to foster much beyond a taste for a second-rate, often a positively injurious, kind of reading.—Their hours of relaxation, also, are at the very time when most places of public amusement are open to invite their presence ; and it has been stated as a notorious fact, that the theatres look to the large class of persons who come under the general denomination of clerks in public or private establishments, as their chief source of support and patronage.

We cannot, then, be surprised, that the Reverend Author of these Letters, at launching his son into life under circumstances like these, should be anxious, on his quitting the parental roof, to send with him a sort of talisman, to preserve him from the dangers to which he might probably be exposed. And other parents, who have sons similarly circumstanced, will doubtless feel grateful to Mr. White for giving to the public this compendium of his paternal admonitions. In precepts thus flowing from real events, and written under the responsibilities of private

duty and individual affection, there is often an appropriateness and practical utility, which are not so likely to be secured where personal solicitude finds no place. A mere author will often be tempted to write rather what may enhance his own literary fame, than what may most benefit the imaginary object of his admonitions. Not so a parent writing for his child : the anxiety of true regard will usually silence inferior motives. And even should nothing very striking or novel be produced, we may at least expect to find the real dictates of the heart, and the best advice which the instructor is competent to bestow. The general sentiments and design of the writer may, in this, as in any other case, be exceptionable ; as is notoriously the fact with regard to Lord Chesterfield's Letters to his Son ; yet there will be usually something that indicates that he is in earnest, and there will thence naturally arise a minuteness in the detail, which is often of the highest utility in practice, though it may not be the greatest ornament in a merely literary point of view. In reference to the letters before us, it is a principal merit that they apply their instructions to cases of real and frequent occurrence ; and combat the particular errors towards which the persons to whom they are addressed are peculiarly liable to verge. It should be added, that Mr. White writes to his son as a young man of respectable talents and good education : so that his advice is by no means constructed on a low or illiberal scale, and may be very seasonable to many other young men, who do not appear immediately to come within the scope of his design.

The Letters before us are twenty in number. We pass over the first, which is chiefly introductory, and shall notice the second, the principal object of which is to shew that every station, however subordinate, has its corresponding duties, and

asserts imperative claims to diligence and conscientious attention. Mr. White particularly presses the importance of attending to official details, however minute, with the fullest application of mind. He grounds this advice on various considerations—such as, that it is a general feeling among men, that no person ought to be invested with an office, however inferior or mechanical, who does not choose to attend to its duties with personal conformity and professional application. He insists strongly on the importance of this habit, both for rising in any given class of society, and as a matter of individual duty. He particularly cautions his son against imagining that talents and mental cultivation, however high or extensive, can warrant inattention to the ordinary and most trite or insignificant affairs of his official station.

"I have, indeed, witnessed this self-reference in many young men who have been as well educated as yourself, and I have heard them inveighing heavily against the mechanical sameness of the routine in which their efforts have been put in requisition. I have been told by them 'of the bore of office—the daily and irksome recurrence of the self-same mechanical operations of duty; that it was intolerable to think of men of education being compelled to submit to the daily drudgery of a toil which the most ignorant could get through!' But why has all this discontent escaped them? Not because they got through this 'drudgery' better, but because they did not conform their minds to the duties which they were conscious were incumbent upon them. This is wrong, and must have a very injudicious tendency; since, at the same time that it unsettles their minds, it gives them a conceit of their own importance, which the thinking part of society will not justify; for it is always the opinion of judicious men, that there is no merit to be admitted to the exclusion of *that* which consists in a man's regulating his conduct by the obligations of his station." pp. 12, 13.

These and similar remarks may not be particularly novel or profound—they doubtless were not intended

to be so—but they touch upon one of the most useful habits of mind which a person can possibly possess.—that of fixing the attention, and as far as possible finding *pleasure* in the immediate business of the moment. With this habit, scarcely any employment will be irksome; without it, none can be otherwise. The frequent expressions of dissatisfaction and disgust, which abound in our poets and sentimental writers, originate chiefly in the absence of this self-discipline. No employment can be interesting to a mind that is wishing it over for the sake of something that is to follow. A young man of intelligence, anxious for mental improvement, and enjoying with zest the beauties of elegant literature, easily learns to fancy that the avocation which has fallen to his lot is peculiarly insipid, and wishes for something more mental and fascinating. Under this impression he possibly changes his views in life, and embarks on a new voyage; but if he carry with him his former habits, he will inevitably be disappointed: for almost every profession involves much common-place detail; and wherever real business is to be performed—even religious or literary business, if we may so speak, not excepted—there must be a corresponding demand for those less conspicuous, but not less useful, qualities which young persons of aspiring minds are sometimes apt to despise. A young man may prefer (higher considerations apart) writing sermons to posting the accounts of an office; but in either instance, if he will really do his duty, there must be a detail and mechanical routine, which will not be less irksome in the one case than in the other, to a person who has not acquired this important habit. We will not say, how greatly this indolent state of mind must injure a person's usefulness in the sacred profession; but

we are quite certain that it is at the root of much of that discontent with the ordinary stations of life, which often passes for an evidence of talent, or genius, or literary superiority. It is a great secret for happiness, as well as for respectability of character, to gain the habit, whatever may be our employments, to find ourselves at the moment *totus in illis*, and to banish every idea of comparison and competition. For, after all, it is chiefly comparison that renders any particular duty or engagement irksome, or otherwise. A child that is perfectly contented with its present amusement, may be rendered dissatisfied and impatient by the promise of some greater pleasure a few hours hence. The interval will usually be a period of restlessness; "hope deferred will make the heart sick;" and when the enjoyment comes, it will often lose half its relish by the lengthened anticipation. The case is not very different with *men*, wherever the expectation of something future, something better, something apparently more desirable, the gratification of an hour or the amusement of an evening, is suffered to interfere with present duties or present enjoyments. The contrast renders positively bitter, what at worst was only insipid, and might, to a better-conditioned palate, have been really grateful. Hence it is that persons whose hopes or ambition are not controlled by religious principle, or at least by practical good sense and firm self-discipline, so often render their life a scene of constant dissatisfaction.

We should not have dwelt so long on such a topic, were it not that the general diffusion of education, and the extensive taste which prevails for polite literature, and what are denominated elegant amusements, may possibly tend to increase the evil. We are anxious that none of our younger readers should for a moment conceive that dissatisfaction with the details of their ordinary

avocations is a mark of an exalted mind. Indeed, so far from it, it is one of the most decisive indications of true mental vigour to be able to pass through a variety of avocations, whatever may be their comparative attractions, with complete concentration of mind to each in its turn, and without a wish or thought beyond the immediate object of attention. And nothing argues a greater sickness of mind, than the incapacity for abstracting the attention from extraneous and more agreeable objects, to fix it on those directly in hand. It is a wise scriptural maxim, "Whatsoever thy hand findeth to do, do it with all thy might."

But to proceed with our author:—Mr. White particularly urges upon his son, not only official diligence, and a conscientious devotion of his thoughts and *tastes* during his hours of employment to the duties which he has undertaken to perform, but, also, a strict regulation of his leisure hours, and a regular attention to study, in which he shews that considerable advances may be made by comparatively trifling sacrifices. Indeed, one great danger to young men in public offices, arises from the large portion of leisure which they enjoy; and Mr. White acts the part of true wisdom in pointing out to his son some of the modes in which that leisure may be most profitably employed. His advice, to make the subjects which may have occurred in the business of the morning the topics of research in the evening, is of importance; for it is remarkable how few, comparatively, of the younger clerks in public offices qualify themselves, as they might, for those higher departments which require extensive information and large views, as well as mere habits of official diligence and accuracy.

Mr. White is particularly urgent with his son on the duty of redeeming time; and many of his remarks are well worth the attention of most

young persons in easy situations. We are glad to find him cautioning his younger friends against some prevailing amusements of the age ; though his cautions are not always founded on those *higher* grounds, which he might possibly have assumed, had he been writing sermons instead of letters.

"I have already convinced you, I trust, of the folly of surrendering your time to a frequent attendance upon theatrical entertainments ; the folly is equally criminal, if you throw it away upon the insipid conversation of a fashionable drawing-room, or the selfish pursuits of the card-table. As to the first, I will appeal to your own observation : what does the party generally consist of ? In nine cases out of ten, of individuals who have no other object than to kill time, and to murder reputations : and as to the latter, you are well aware that, however it may be concealed, its votaries have little else in view than to pick each other's pockets. In both these mediums of intercourse, the most unjustifiable waste is made of those hours which ought to be applied to purposes more worthy of rational beings. It has often occurred to me, when I have had the misfortune of finding myself thrown into such parties, that if the conversation had been taken down, and afterwards shewn to those who took part in it, a severer rebuke could not be given to them ; and when I have seen a round or a square card table, filled with young people or old, for it matters not which, the same selfishness presides, I have contemplated them as bartering, for a few pieces of money, those precious minutes of life, which, on their death-beds, they would give worlds to secure, as a respite from the mouth of the grave. If G——, you are a card-player, and have been told that you play a good game at whist, consider the eulogium as the severest reproof that you could receive." pp. 118—120.

"Ever bear in mind, that you have no right to be so profuse of what is not your own ; for no man's time can be strictly called his own, since he knows not how long he may possess it—and while he does possess it, he owes an account of it to society and his God ! And surely it is but a very poor excuse for a deficient balance, to plead moral extravagance in behalf of the

deficit. ' What you owe to society is a debt of honour of much greater consequence than any debt of honour, as it is called, which you may incur at the card-table—What you owe to your God must inevitably be paid, either in duty or punishment—What you owe to yourself you cannot discharge without fulfilling your duties to both. Now the card-table cannot help you to acquit yourself of any part of this responsibility, but may increase it beyond the reach of any liquidation. I shall not now reason upon the more solemn mischiefs which must arise from this profligate custom. This part of the present subject I shall reserve for my address to you as a Christian." pp. 121, 122.

Our readers will probably have observed a somewhat ominous word at the beginning of the last extract but one ; we mean the epithet "*frequent*," as applied to the prohibition of attendance at the theatre. We are the more surprised at this modification of the rule, as the author's own view of the evils of the theatre seems fully sufficient to have required an unqualified negative.

"It is thought by these 'careless ones' a justifiable appropriation of their gains to squander them upon the most seductive of all amusements, those of the theatre, where they are seen lounging in the lobby, a place which may most justly be called 'the vestibule of vice'—they soon become familiar with scenes, which, to the disgrace of our police, are tolerated, as what has been shamelessly termed 'a necessary evil'—and the restraints of virtuous reflection, too weak to resist the torrent of temptation, are borne down by the tide of depraved custom ; the moral warnings of early precept and parental caution are forgotten, the checks of conscience repulsed, and the boy boasts of intimacies to which nothing but infamy can be attached, and he makes those violations his vaunt which have been the ruin of hundreds of young men in character and constitution." p. 73.

"It is certainly, my dear G——, a most important point gained, when our pleasures are of such a description as to blend themselves with our intellectual progress.—Something like this has been urged by those who are attached to theatrical enter-

tainments—but it is probable that the plea is made more from an anxiety to find an excuse for a favourite amusement immoderately indulged in, than with the consciousness of the gain being greater than the loss—for they who frequent the theatre, must feel that much time is wasted which might be more eligibly employed; and I should suspect them of doing it more to gratify a vacant mind than to turn a vacant hour to the best account; indeed, I have seldom met any of these theatrical amateurs, who are not young men of insipid minds, pleased with trifles, and unequal to greater attainments; and those who are so easily pleased, or rather so indolent in their choice of amusement, are usually found to be superficial in their studies, and desultory in the graver pursuits of life—not unfrequently flippant in conversation, weak in judgment, and impatient of every serious call upon their attention.

“Certain it is, that a mind, however capable of improvement in itself, must degenerate into insipidity, when it is thus constantly occupied in the contemplation of objects unworthy of its powers—these powers also will be proportionately weakened by such an application of them, and when it becomes necessary to conform them to the higher obligations of life, they will shrink from the encounter.” pp. 89, 90.

“I believe I speak the sentiments of all those who give themselves the trouble of thinking, when I pronounce at once against the possibility of moral impression being made of any lasting influence upon the mind of a young man by stage representations, while such numerous, indecorous, and indecent interruptions to this influence are permitted to exist, as at present degrade our theatres, for the shameless and avowed purpose of alluring our youth by vicious excitements.” pp. 92, 93.

“The drama of the present day does not make out its claim to moral consideration. This you will say is a sweeping clause of condemnation which you cannot assent to, and in the phraseology of the day you may term it *illiberal*; but the proof of the liberality or illiberality of any sentiment is the truth of it. Now, then, let us bring some of the most popular plays to this test. What think you of the modern tragedies? I know not one that can with

justice be applauded, as conveying that *useful* instruction for which you contend. The major part of them are extravagant in subject, improbable in incident, and distorted in style. We will select one from the rest; “*Bertram*,” for instance: this ought to serve your purpose as to public impression, for it had as continued a run as any tragedy that has been written for these fifty years. It will also serve mine, as an example of the public taste; and I really cannot qualify my rejection of it with one single allowance of its usefulness. Its characters are either weak or wicked. Its plot outrages all dramatic justice; and its style is inflated beyond even the ludicrous bombast. You will, perhaps, quote me half a hundred beautiful lines—I thank you—but tell me, are they useful? They are pretty, doubtless, and poetically descriptive, but nothing more. And then the infamous supposition on which the catastrophe of the heroine’s madness and the hero’s villainy turns, is too gross for the imagination to dwell upon. “*The Apostate*,” you will say, had nothing of this meretricious character about it; it may be so: but the speeches of the principal character seem to have been framed with the direct design of calumniating Christianity; or, at least, of casting the Christian profession into the shade of opprobrious misrepresentation; and this, I think, cannot be called a useful lesson in a Christian country. One or two of Massinger’s plays have been revived, but not for the purpose of their utility, except to the funds of the theatre. The principal character in “*The Duke of Milan*” is a compound of every unamiable passion of the heart, sufficiently disguised by a pretended sensitiveness of honour and feeling to pervert that juster sense of both which a young mind ought to cherish, without any reservation whatever. It would be too much to take every modern effort of this kind for our discussion; but I am convinced, that out of the whole we should not be able to select more than one or two which deserve our unmixed commendation, as having a direct tendency to justify your idea of the *useful*.” pp. 97—99.

After this enumeration of the evils attendant upon the theatre (and Mr. White assuredly will not be accused of taking an over-measured or cynical view of the subject,) we cannot but regret that he should have given

his sanction even to an occasional attendance. Had the subject been taken up, as it might have been, on higher grounds, the apprehensions which we have expressed would appear still more forcible.

The advice which Mr. White gives his son upon the nature of that second-rate sort of society, which too often forms the envied model by which young men in public offices are anxious to regulate their proceedings, is useful and appropriate; though, in his description of this falsely-called "best of company," as in some other parts of his work, there is an occasional flippancy, which had better been avoided.

We now proceed to the more religious part of the volume. Mr. White thus commences his remarks on this supremely important subject:

"There is another reason for my present address to you: I have in my former letters written to you merely as *employé*, and in reference to the value of your time as it respects your official prospects and your hopes of rising in the world; and a young man who enters it without the help of pecuniary resources and the influence of interest, ought to consider Time as his banker, and Industry as his patron.—There is, however, another subject of importance to which it is my duty to call your attention, as it affects your personal and relative responsibilities. You are, G—, a Christian, a relation that comprehends privileges and duties which not to know, is to be ignorant of the highest destination of our being, and not to regard, is to be negligent of our own happiest interests and those of society. Religion, my dear G—, teaches us, that we are not only the mortal inhabitants of this world, but also the immortal expectants of the next; and therefore we have not only to calculate for our advancement in the one, but to provide and prepare for our condition in the other." pp. 152, 153.

After pointing out the various duties which seem *naturally* to flow from the consideration of our con-

nexion with the Almighty, and arguing with his young friend on the simple ground of what is reasonable and befitting, Mr. White most justly proceeds:

"But, G—, this is not enough; I must demonstrate to you, that reason unassisted by revelation can go no farther than to convince us of this dependence; here it leaves us, after having pointed out to us duties, which, alas! the contradictory properties and the numerous infirmities of the natural mind of man incapacitate him for fulfilling as he ought. Man, it is true, is a rational being, and therefore ought always to act rationally—I need not ask the question whether or not this is the invariable tenor of his conduct. Nothing can be more rational than to pursue the path of virtue, yet nothing is more common than his deviations from it. Nothing can be more rational than to conclude, that an accountable being would, in all his thoughts, and words, and deeds, prepare himself for the account which he knows he must, one day, give of all these—yet nothing is more true, than that this preparation is too frequently excluded from his consideration, whenever the opportunities present themselves of present enjoyment, whatever be the medium or the object of gratification which his natural sense supplies.—Nothing, my dear G—, can be more certain, than that man dies to live again, yet nothing is more evident, than that his immortal state is seldom made a subject of his contemplation, whenever the prospects of gain or pleasure in this mortal condition invite his desires and promise him possession. If all this be true, and if he be able to judge of the misery which awaits his dereliction of duty and his violation of obedience, conviction of both must bring with it self-accusation, and this must produce remorse—but this remorse may either be the sorrow of having brought injury upon himself, or the conscientious compunction of having offended his God: in either case he must repent of what he has done—but G—, how wretched must be that condition of a rational, an accountable, and an immortal being, whose affliction is without remedy, either in possession or hope. Yet, to such a condition must man be reduced, if he trust to his reason only for the possibility of his recovery;—because, reason of itself can go no farther than to discover to us the want of this recovery, but can de-

wise no effectual means for its attainment. It convinces us, indeed, that it is our duty to obey the will of God, but it never could have told us what that will is, unless He himself had made it known to us by his commands. It impresses us also with a consciousness of our numerous transgressions of these commands, and of the delinquency of our conduct, but it offers no facilities in its own strength for supporting us under the conviction of our infirmities—it suggests to us the indispensable necessity for repentance, but points out no expedient by which our penitent acknowledgments of guilt may be made acceptable. It shews us that we stand in need of forgiveness at God's hand, but it furnishes us with no power to make that sufficient atonement through which the pardon of our criminal violations must be sought.—The utmost, therefore, that reason can do for us, is to convince us of sin and of its direct opposition to our present and future happiness; but here it surrenders us to all the conflicting surmises, doubts, and forebodings, which its own reflections produce, without realizing to our assurance one single ground of hope, that we can ever succeed by our own exertions in satisfying the justice, appeasing the wrath, and conciliating the favour of that Supreme Being whose laws we have transgressed and whose power we have defied.

“In this state, then, man remains as a delinquent in the sight of his Creator, and for all that he himself can do to prevent it, must suffer the penalties of his disobedience; and his reason provides him with no covenant of conditions and promises, which, as a rational, an accountable, and an immortal being, he can plead in his behalf with an offended God, as entitling him to mercy, pardon, and acceptance.

“Now, then, G—, we perceive the necessity for some more satisfactory light, some more consolatory dependence than what our reason supplies. This it has pleased the Almighty Father of mankind to bestow in his gracious and compassionate consideration of their fallen condition and infirm nature; I use the terms *fallen* and *infirm*, as expressive of that degradation and helplessness into which man plunged himself by the perversion and abuse of his rational faculties, whereby he became accountable for crimes that he cannot atone for, and incurred the forfeiture of

that everlasting life which was designed to constitute the felicity of his immortal existence. But the inestimable gift of revelation has at once possessed him of all the means of grace, and restored him to the hope of glory. In the former, he finds a remedy for his infirmities, acceptance for his penitence, and forgiveness for his sins,—by the latter he is encouraged in the work of obedience, strengthened in the confidence of faith, and convinced in the assurance of eternal blessedness. In this divine grant he discovers all that he anxiously, but in vain, sought to ascertain from the imperfect deductions of his reason: every inquiry is answered, every doubt resolved, every fear allayed, and all his immortal desires satisfied.

“I have now brought you, G—, to the threshold of that glorious fabric, wherein the most high God has deposited all the treasures of his mercy and goodness; and around which the eternal rays of his ineffable Majesty spread themselves in a boundless confluence of light and life and immortality. Hither the devious path of reason could never have conducted your steps, the hand of God could alone have raised this fabric; that hand which created man upright, and in the image of his own perfections, could alone have guided the feet of his erring creature to so joyful a refuge for his perplexed and wearied soul. Enter then with me the hallowed temple of his power and wisdom, and behold the exhaustless stores of his amazing love.” pp. 163—168.

From this point the volume assumes a higher tone. We have only room for a few short passages.

“In addressing you, G—, upon the principles of your faith, I felt that I could not choose a more succinct, or a more satisfactory summary of them, than what the mediation and atonement of Christ present to our contemplation—these two great acts admitted, all the other articles of the Christian faith must necessarily follow—for all Christianity is coming to God by Christ, since God out of Covenant, is inaccessible to sinful man. If we be justified in God's sight, it can only be the justifying merits of Christ that can obtain for us so great a privilege; for no man living can justify himself by any plea of that infirmity of which his own guilty nature was the cause. If we be sanctified unto the

holy performance of any of our Christian duties, it must be the sanctification of the Spirit of Christ, that can attach to us any of that holiness, without which we cannot please God. If we believe in God, it is by Christ, who, in his union of the human nature with the divine, has brought God nearer to us, and us nearer to God. If we love God, 'tis in Christ, because in his Gospel he has displayed to us all the glorious attributes of his power, his wisdom, his mercy, and his love. If we pray to God, it is through Christ, because he has made a sufficient offering and sacrifice for the acceptance of our prayers—and the imperfect supplications of our lips ascend to the Throne of Grace, perfected by the pure incense of his atoning blood. If we praise God, it is in and by Christ, because in Christ the glory of the Father shone in all its bright effulgence of miraculous power and redeeming love." pp. 196, 197.

The general result of his advice, Mr. White thus sums up :

"In every station and in every condition, live as one who must die to live again. Scorn the vicious allurements of this world ; they only tend to estrange you from the joyful expectations of the next. Keep ever in mind, that the modifications of your present being have no other tendency than to fit you for your future existence—that time is but the prelude to eternity ; that your present trials are but the introduction to a future judgment, and that as you bear the one, so will you be enabled to endure the other—that God is your protector, Christ your Redeemer, and the Holy Ghost your Sanctifier—that the protection of the Father is vouchsafed only as you acknowledge the redemption of the Son, and subject yourself to the guidance of the Spirit which proceeds from both." p. 228.

In a preceding page, Mr. White had endeavoured to shew that religion, though not always the immediate topic of discourse, should pervade every part of our character, and influence our whole conversation.

"In a public office, you do not want to be told, that religion is rarely made the subject of serious consideration ; with some qualification I am disposed to admit the propriety of its exclusion. First, because Christ. Observ. No. 211.

it is out of place ; a medium of business is not that in which religious discussion can be carried on, either with advantage to the cause itself, or with edification to the persons engaged in it ; and next, because the attention cannot be fixed for any sufficient portion of time, with that uniformity of reflection, which so serious a subject demands. I am, indeed, an enemy to all such conversation when time and place serve rather to frustrate than to advance its purpose ; and for this reason, I would rather see it excluded altogether from such uncongenial situations, than introduced by desultory and unreasonable allusions.

"But while I say this, I would by no means be understood as excluding its principle, for this ought to prevail in every condition of life, at all seasons, and in every mind. It is, in truth, the vital spring of every just and honourable and virtuous motive ; it is the main artery that gives pulsation and energy to the whole circulation of social union in all its combined relations and dependencies. It gives the purest impulse to true honour and firm integrity ; and without it, morality itself is too often found to be no more than the morbid action of a sickly expediency." pp. 210, 211.

We shall advert to but one passage more, in which our author remarks, that, though he cannot give his son large earthly endowments, he can at least point out to him those brighter treasures which the Gospel alone affords.

"Tell me, G——, to what reputation and honour can you arrive that are equal to that of being the servant of your God ? What friend can I secure for you who is able to do so much for you as the Redeemer, the Mediator, and the Intercessor of your soul ? What connexion can you make for yourself so great, so powerful, so profitable, as the communion of the Holy Spirit ? What estate can you hope to be possessed of so lasting, so far above all that this world can bestow—as Eternal Life ? This ample portion of permanent good, the boon of Divine Mercy, enables me to assure you of, and I feel a confidence in its value, which the unfailing loving kindness of our Almighty Father stamps with the seal of his own faithful promise." p. 221.

A general idea of the character
3 P

of this little work may be collected from the extracts we have given. We think the author's general system, both preceptive and doctrinal, occasionally open to just exception: the former chiefly from an implied toleration of such motives as emulation, the love of worldly distinction, and others of an equally dubious character; and the latter from its apparent tendency towards the scheme of a remedial law. It is true that Mr. White fully admits "the helpless condition of man in his fallen state, and the miraculous act of redeeming grace devised by the mercy of God, and accomplished by the merits of Christ" (p. 186;) but in the very next page he speaks of God as "foregoing what is expressly due to his justice, in order that he may accept what our infirm natures are able to perform; and in this effort of our obedience,

whatever may be defective, He graciously vouchsafes to supply, by the application of Christ's propitiatory merits." This, and a few other statements in the volume, certainly do not appear to us consonant to that doctrine of Scripture and the Church, by which salvation is spoken of as *wholly* of grace, "not of works, lest any man should boast." We should hope Mr. White would himself see the necessity of amending such defective statements, and of elevating his standard of reference with regard to the value of human actions. A due survey of the doctrines of our own church will sufficiently point out the nature of the required amendments. With these exceptions, the work before us will be found well suited to its object, and merits circulation among the class of persons for whom it is designed.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, Ec. Ec.

GREAT BRITAIN.

PREPARING for publication: The Life of Sir Christopher Wren;—A Sketch of a Tour in the Highlands of Scotland;—Topography of Ireland, by J. N. Brewer;—Observations on Italy in 1818, by Mr. Murray;—Chaussier on Counter-Poisons, by Mr. Murray;—Chronological History of Jesus Christ, by the Rev. R. Warner.

In the press: The Commerce of Russia, by Mr. Borison;—Elements of Greek Prosody and Metre, by Thomas Webb.

Boccaccio il Decamerone.—The celebrated copy of this work, which was purchased at the sale of the Roxburghe Library in 1812, by the present Duke of Marlborough, for 2,260*l.*, has been lately re-sold, and was knocked down to Messrs. Longman and Co. for 875 guineas. Although the extraordinary sum, for which this work was sold at the Roxburghe sale, acquired general

publicity in all the literary journals of Europe, every endeavour to procure another copy of the same edition has failed.

Artificial Cold.—The various methods adopted for the production of low temperatures, by artificial means, have been founded principally on the change of a body from the *solid* to the *fluid* state; though, in the refined processes of Mr. Leslie (see *Christ. Observ.* for 1812, p. 387, also for 1817, p. 610,) it is from the *fluid* to the *gaseous* state. M. Gay-Lussac has proposed another method of producing cold, which may be extended much farther. It is founded on the principle that bodies change their temperature with their bulk; the former increasing if the latter is diminished, but diminishing if it is increased. If the air be suddenly compressed to one fifth of its former volume, it will inflame tinder; and to do this requires a heat of about 572° Fahrenheit. The air, therefore, has been thus heated by com-

pression into one fifth of its former bulk, and we can easily suppose the capability of raising it much higher by more strong and rapid compression. If, therefore, a portion of air, compressed by five atmospheres, and reduced to the common temperature, be suffered to dilate instantaneously, it will by this theory absorb as much heat as it gave out on compression; and, supposing the capacity of the air for heat to remain constant, will be correspondingly reduced in temperature. Therefore, taking air compressed by a force equal to fifty, one hundred, or more atmospheres, the cold produced by instantaneous dilatation will have no limit.

Red Snow.—The celebrated "red snow" collected from the "Crimson Cliffs" by Captain Ross, in his northern expedition, proves to be of vegetable origin. Showers of red snow of quite another kind have at different times fallen on the continent of Europe, particularly in Italy; and, from several analyses lately made, they appear to owe their peculiar colour to finely-pulverised earth of a red hue, mixed with common snow. The earth consists principally of red oxide of iron, alumine, and silica, mixed with a portion of animal or vegetable matter.

Northern Discoveries.—During the voyage of discovery last year to Baffin's Bay, a bottle was thrown into the sea from the *Alexander*, on the 24th May, when that ship was off Cape Farewell, with a view to determine the currents, &c. About three months since the bottle was found on the island of Bartragh, in Kullala Bay, and an account of it forwarded to the Admiralty. It must have floated at about the rate of eight miles a day across the Atlantic.

Two new expeditions have been lately fitted out by the British Government, to explore the Arctic regions of America. The one has proceeded by sea for Baffin's Bay; the other is to advance by land across the North American Continent, and to co-operate, if necessary and practicable, with the former. Its immediate objects are to ascertain the north-eastern boundary of the American continent, and to trace the Copper-mine River to its termination in the ocean.

Egyptian Antiquities.—The head, supposed to be that of Memnon, now in the British Museum, it is said did not belong to that celebrated statue. The *real* head of Memnon is so defaced as not to be worth

the trouble of sending home, even if it were easily practicable, which it is not, for it has been computed to weigh about four hundred and fifty tons. We are likely soon, however, to possess the foot of Memnon, which is about two yards in length; and, among other curiosities, the entire hand and arm of the same statue, to which the gigantic fist already in the Museum belongs.

FRANCE.

M. Volney has lately published a volume on the application of the European Alphabet to the languages of Asia. The first part of it comprises the definitions as well of the general system of sounds pronounced, as of the system of letters, or signs by which those sounds are expressed. In the second part the author considers all the vocal enunciations and tones used among Europeans. They amount to nineteen or twenty vowels, and thirty-two consonants, almost the same as those of the richest languages of Asia. The twenty-five or twenty-six letters of the Roman alphabet are not adequate to the notation of all the variations of voice; but this alphabet has the advantage of offering the most simple forms, and of being employed throughout Europe, in America, and in all the European colonies of Asia. M. Volney proposes to render it universal, by obtaining from itself other simple signs, necessary to mark additional sounds. In the third part of his work the author reduces his theory to practice, by applying it to the Arabic alphabet, which is one of the most complicated of the Asiatic. The same process applies to the Turkish, the Persian, the Syriac, the Hebrew, the Ethiopian, &c.; and even to Sanscrit and the Chinese.

Pyroligneous acid.—It is said that a person named Margé has discovered that the acid obtained by the distillation of wood, has the property of preventing the decomposition and putrefaction of animal substances. It is sufficient to plunge meat for a few moments into this acid, even slightly empyreumatic, to preserve it for almost any length of time. Putrefaction not only stops, but even retrogrades; sewers exhaling infection, cease to do so, as soon as this acid is poured upon them. The discovery is applied to explain why meat merely dried in a stove does not keep, like that which is smoked with a wood fire. Should the discovery prove correct, it may be of great utility in various departments of life.

M. Dumont has announced another useful discovery, that fruits may be preserved by means of carbonic acid gas. They were placed in glass vessels, filled with carbonic acid gas, obtained from carbonate of lime by sulphuric acid, and neither the colour nor taste of cherries was altered at the end of fifteen days; and, at the end of six weeks, they were in the same state as if they had been preserved in brandy.

The Academy of Dijon has offered a prize of 300 francs, for the best essay on the means of putting an end to the system of duelling.

Institute of France.—M. La Place has given the following results, as deduced both from analysis, and from the experiments made with the pendulum in both hemispheres.

1. That the density of the strata of the terrestrial spheroid increases from the surface to the centre.

2. That the strata are very nearly regularly disposed around the centre of gravity of the earth.

3. That the surface of this spheroid, of which the sea covers a part, has a figure a little different from what it would assume in virtue of the laws of equilibrium, if it became fluid.

4. That the depth of the sea is a small fraction of the difference of the two axes of the earth.

5. That the irregularities of the earth, and the causes which disturb its surface, have very little depth.

6. That the whole earth has been originally fluid.

These results (he says) ought to be placed among the small number of ascertained truths which geology at present furnishes.

M. Thenard announces, that he has obtained water which contains in weight double the usual quantity of oxygen; that is, 100 parts of water absorb 88.29 of oxygen. This oxygenated water is colourless, and has no smell in ordinary circumstances, but a particular odour in a vacuum. Its taste is astringent. It acts upon the skin like a sinapism. Its specific gravity is 1.45. When a drop of it is let fall upon a stratum of oxide of silver, a detonation takes

place; the oxygen of the water, and that of the oxide, are disengaged; a great quantity of heat is developed; and light is produced so sensibly, as to be perceived where the darkness is not very intense. The same phenomena take place with platinum, gold, &c.

A sum of money having been anonymously transmitted to the Institute, for the purpose of founding a prize in physiology, a gold medal of 440 francs' value, will be given to the author of the printed work or manuscript sent to them before the 1st of December, 1819, which shall be considered as having contributed most to the progress of experimental physiology.

GERMANY.

The number of students in the German Universities has of late years considerably diminished. Formerly Gottingen reckoned more than a thousand students; now it has only 770; Halle has 500; Breslau 366; Heidelberg 363; Giessen 241; Marburgh 197; Kiel 107; Rostock 160; Greifswalde 55; Landshut 640; Tubingen 698; Berlin 942; Leipsick 911; Jena 634; Vienna 957; and Prague 880. The whole number, therefore, is 8,421, in the sixteen principal universities of Germany.

SWITZERLAND.

A subscription has been opened at Geneva, on the plan of the sheriffs'-fund in London, the object of which is to find employment for prisoners when they leave prison; and thus to prevent a relapse into their former courses.

RUSSIA.

At Neutscherkesk, the chief town of the Don Cossacks, the Hetman, Andrew Denisow, has instituted a society for purposes of instruction and amusement. The reading of journals and other periodical works, whether in foreign languages, or in the Russian, forms the principal object of the members of this society, who are principally officers and nobles.

EGYPT.

A foreign journal states, that the Pasha of Egypt has procured from 5000 to 6000 volumes, to be sent to him from Paris, chiefly on politics, on ancient commonwealths, on the history of Egypt, on Bonaparte's campaigns, and on the new system of education, which he hopes to adapt to Arabic literature.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Practical and Familiar Sermons; by the Rev. Edward Cooper. Vol. V. 12mo. 6s.

Two Dissertations on the Christian Revelation, and on the Law of Moses; by W. Innes. 12mo. 3s.

Select Scriptural Proofs of the Trinity; by the Rev. Richard Graves, D.D.M.R.I.A. 8vo. 7s.

A Sermon, preached at the Octagon Chapel at Bath; by T. L. O'Beirnes, D.D. Bishop of Meath. 8vo. 1s. 6d.

Prophecies of the Old Testament concerning the Messiah. 2s.

The Conference Reviewed, embracing a Summary of some late Occurrences among the Methodists of Ireland, and exhibiting a Defence of the Primitive Wesleyan Methodists attached to the Established Church. 12mo. 1s. 3d.

Sermons on the Seasons; by A. Alison, LL.B. 12mo. 3s.

A Dissertation upon the Traditional Knowledge of a promised Redeemer, which subsisted before the Advent of our Saviour; by the Rev. C. J. Blomfield. 4s. 3d.

MISCELLANEOUS.

A Topographical Dictionary of Scotland; by David Webster; with a Map of Scotland. 8vo. 14s.

An Historical Sketch of Knole, the ancient Palace of the Archbishops of Canterbury; by J. Bridgeman. 12mo. 6s.

A History of North Eastern Voyages of Discovery; by Capt. James Burney, F.R.S. 8vo. 12s. 6d.

An Explanation of Capt. Sabine's Remarks on the late Voyage of Discovery to Baffin's Bay; by Capt. J. Ross. 8vo. 2s. 6d.

Account of the Kingdom of Nepaul; by J. Hamilton. 4to. 2l. 2s.

Travels in New South Wales; by J. Wentworth. 8vo. 12s.

The Agriculture of Flanders; by the Rev. Mr. Radcliffe. 13s.

The Antiquities of Sicily; by John Goltscutt. Folio. Part I. II. 1l. 5s. each.

Bibliotheca Britannica, or a general Index to the Literature of Great Britain and Ireland, ancient and modern; by Robt. Watts, M.D. Part I. No. 1. 4to. 1l. 1s.

Memoirs of her late Majesty Queen Charlotte; by W. Craig. 12s.

Memoirs of the Court of Louis the XIV. 3 vols. 8vo. 1l. 16s.

Milton's Paradise Lost, translated into Welsh. 12mo. 7s.

True Stories from Ancient History, chronologically arranged from the Creation of the World to the Death of Charlemagne. 3 vols. 18mo. 7s. 6d.

A Greek Grammar; by Augustus Matthiæ. 2 vols. 8vo. 2l. 10s.

Hints for the Improvement of Early Education. 12mo. 3s. 6d.

Picturesque Views of the celebrated Antiquities of Pola; by Thomas Allason, Architect: engraved by W. B. Cooke, G. Cooke, Henry Moses, and Cosmo Armstrong. Royal folio. 3l. 10s.

A View of the United States of America, forming a Complete Emigrant's Directory, together with an Account of Upper and Lower Canada. In Parts at 2s. 6d. each, or in Numbers at 6d.

A Critical Examination of the First Principles of Geology; by G. B. Greenough, F.R.S. F.L.S. 8vo. 9s.

A General Outline of Profane History; by Mrs. Sherwood. 18mo. 3s. 6d.

A History of France, from Pharamond to Louis XVIII. with six Engravings. 12mo. 7s. 6d.

Bassompierre's Embassy to England in 1626. 8vo. 9s. 6d.

The History of Seyd Sayd, Sultan of Muscat, with an Account of the Countries and People on the Shores of the Persian Gulph; by Shaik Mansun; with a Plan. 8vo. 12s.

On the Diseases of Literary Persons; by Mr. Pearke. 8vo. 5s. 6d.

Merchant's and Mariner's African Guide; by E. Bold. 7s. 6d.

The Hedge of Thorns; by Mrs. Sherwood; with a Frontispiece. 2s.

The Theory and Practice of Gas Lighting; by T. S. Peckston. 8vo. 1l. 1s.

A Treatise on the Kaleidoscope; by Dr. Brewster. 8vo. 6s. 6d.

Emmeline with some other Pieces; by the late Mrs. Brunton. 8vo. 10s. 6d.

No Fiction; a Narrative, founded on recent and interesting Facts. 2 vols. 8vo. 12s.

Benjamin the Waggoner: a Tale, in Verse; by Wm. Wordsworth. 8vo. 4s. 6d.

Lebanon: a Poem. 2s. 6d.

The Law of Mercy; a Poetical Essay on the Punishment of Death. 3s. 6d.

The Invariable Principles of Poetry, in a Letter addressed T. Campbell, Esq.; by the Rev. W. L. Bowles. 8vo. 2s. 6d.

The Life of Sir Thomas Bernard, Bart.; by the Rev. Jas. Baker. 8vo. 8s. 6d.

RELIGIOUS INTELLIGENCE.

CHRISTIANITY IN INDIA.

WE are happy to have it in our power to lay before our readers one of the most important documents of a religious kind which has ever appeared in our pages. We allude to a recent Letter from the Bishop of Calcutta to the Secretary of the Society for the Propagation of the Gospel, to which we have more than once referred, and which we trust may lay the foundation for future proceedings of the utmost consequence towards extending the blessings of the Gospel to the East. The wisdom and sound policy of his Lordship's remarks, derive additional value from the circumstance that he has had the best possible opportunity of forming a correct judgment, and that, with the caution naturally resulting from the delicate nature of his Lordship's official station, he abstained from committing his name and authority, till experience, and an investigation of facts, should have fully warranted his deliberate testimony to the duty, the safety, and even the expediency, of making suitable efforts for instructing our Eastern subjects in Christian Knowledge. It is a coincidence worthy of notice, that his Lordship's project for a Missionary College at Calcutta was on its way to England at the very period in which the King's Letter for authorizing collections for the Society for the Propagation of the Gospel was circulating through the country. The offerings thus collected will therefore be likely to find one very important channel towards effecting the great object for which they were solicited. We are glad to perceive, that other Societies have entered with laudable avidity into his Lordship's plan. The donation of the Society for promoting Christian Knowledge we have already mentioned; to which we have now to add a munificent grant of 5000*l.* by the Church Missionary Society towards the same object. The design, therefore, is not likely to languish for want of money; and we earnestly pray that the blessing of God may rest upon it, and that agents such as his Lordship describes; "men well qualified for the work, and really actuated by zeal in such a cause,"—"men of sedate habits and serious piety,"—"men who value success in such an enterprise more than in

any other human pursuit,"—may be always found, to carry its benevolent objects into full effect.—Notwithstanding the length of his Lordship's letter, we should not feel satisfied if we did not present it to our readers entire.

"Calcutta, 16th Nov. 1818.

"Reverend Sir,

"I have received your letter conveying to me a copy of the proceedings of the Society in the month of March last, on the subject of India missions; from which it appears, that the Society have placed at my disposal the sum of 5000*l.* and invite my more particular suggestions as to the most prudent and practicable methods of promoting Christianity in this country. The Society may be assured that I have been much gratified by this communication, and that I shall, with the Divine blessing, heartily co-operate with them in an enterprise so honourable to our Established Church, and commenced under auspices which give it the character of a national effort to disseminate in these regions our Holy Faith in its purest form.

"In offering to the Society my opinion as to what may be prudent, with reference to the safety of the measure, I can feel no embarrassment: the danger, generally speaking, of attempting to propagate Christianity in this country is not the difficulty with which we have to contend: ordinary discretion is all that is required: and every proceeding I should consider to be safe, which did not offer a direct and open affront to the prevailing superstitions. *In any attempt to enlighten, to instruct, or to convince, experience has abundantly shewn that there is not the smallest ground for alarm; and this, I believe, is now admitted by many, who once regarded such attempts with manifest apprehension. A more remarkable change of sentiment has seldom been effected within so short an interval.*"

* We have marked these lines in Italics, as containing a most triumphant, and we doubt not a final, refutation of positions which in former years we have been often

"The question, however, what may be practicable, so as most effectually to further the Society's views, is much more comprehensive. Experience does not hold out much encouragement to efforts which rely for their success entirely on the effect to be produced by preaching: they seem rarely to have excited any interest beyond that of a transient curiosity: the minds of the people are not generally in a state to be impressed by the force of argument, and still less to be awakened to reflection by appeals to their feelings and their fears: and yet preaching must form a part, a prominent part, I apprehend, in any scheme for the conversion of these people: what is further required seems to be a preparation of the native mind to comprehend the importance and truth of the doctrines proposed to them: and this must be the effect of education. The Scriptures must also be translated, and other writings conducive to the end in view.

"To embrace and combine these objects, therefore, I would have the honour to recommend to the Society the Establishment of a Mission College, in the immediate vicinity of this capital, to be subservient to the several purposes,—

"1. Of instructing Native and other Christian youth in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and school-masters.

"2. For teaching the elements of useful knowledge and the English language to Mussulmans or Hindoos having no object in such attainments beyond secular advantage.

"3. For translating the Scriptures, the Liturgy, and moral and religious tracts.

"4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India.

"It may be expected that something should be offered in explanation of my meaning, under each of these heads.

called upon to disprove. The "change of sentiment" which has taken place is indeed truly "remarkable;" and we have no words sufficiently strong to express our gratitude to God upon the occasion. EDITOR.

"1. One object proposed in this establishment is the training of Native and Christian youth to be preachers, school-masters, and catechists. Such, I have no doubt, might be found in sufficient number, when it was understood that they would be fostered in a respectable establishment with the assurance of an adequate provision upon leaving it: and I am clearly of opinion, that though native teachers by themselves will never effect much, our religion will make little progress in this country without their aid. The Native Christian is a necessary link between the European and the Pagan: these two have little in common: they want some point of contact; the European and Native mind seem to be cast in different moulds: if the Hindoo finds it very difficult to argue as we argue, and to view things as we view them, it is scarcely more easy for us to imagine ourselves in his condition, and to enter into the misconceptions and prejudices which obstruct his reception of the truth: the task is much the same as that of a man, who in the full maturity of understanding and knowledge should endeavour to divest himself of these, and to think as a child.

"It may have been observed, that I have mentioned the education of Native and other Christian youth: in which I include a class of persons, who, though born in this country, are to be distinguished from Natives usually so denominated, being the offspring of European parents: and I had more especially in view the sons of Missionaries, who might be glad to avail themselves of this opportunity to bring up their sons to the same profession. It may not, perhaps, be improper to add, that, when I was in the south of India, specific proposals of this kind were made to me by Missionaries of the Society for promoting Christian Knowledge.

"2. Another of the objects proposed is to afford to native children instruction in useful knowledge, and especially in the English language, without any immediate view to their becoming Christians. It seems now to be generally believed that little effect can be produced by preaching, while superstition and extreme ignorance are the prevailing characteristics of the people. We have not here, indeed, to encounter barbarism: the impediments to conversion are probably much greater than really rude and uncivilized life ever presents: the progress of our religion is here opposed by discipline and system; and by

these alone, with the Divine blessing, can it ever make its way. The tenets of superstition are inculcated in early life: the popular writings are generally tales familiarizing the mind with the achievements of Hindoo divinities; and the Brahmin possesses an almost unbounded influence over the people committed to his care. While this state of things prevails, the truths of the Gospel are heard unheeded: they are not perceived to be truths, nor is there much disposition to examine them: they appeal to no recognised principle, and they excite no interest: the Hindoo, if he reflect at all, finds atonement in his sacrifices, and a mediator in his priest.

"It is conceived, therefore, that one great instrument of the success of Christianity will be the diffusion of European knowledge: it seems almost impossible that they, who in their childhood shall have been accustomed to use their minds, can ever afterwards be capable of adopting the absurdities and reverencing the abominations now proposed to them as truth, and the acceptable worship of God: it is hoped, that by enlarging the sphere of their ideas generally, we shall teach them to inquire at least upon subjects, on which we do not professedly instruct them; and that they, who have been emancipated from superstition, may in time be brought to a knowledge of Christ.

"I have, however, laid particular stress upon the teaching of English: if this were generally understood through the country, it would, I doubt not, entirely alter the condition of the people: it would give them access to our literature and habits of thinking; and the familiar use of it would tend very much to dissipate the prejudices and the indifference, which now stand in the way of conversion. Our language is so unlike every thing Oriental, not merely in its structure, but in the ideas to which it is made subservient, in imagery, in metaphor, and in sentiment, that a competent acquaintance with it seems unavoidably to lead the mind of a Native into a new train of thought, and a wider field of reflection. We, in learning the languages of the East, acquire only a knowledge of words; but the Oriental in learning our language extends his knowledge of things.

"The introduction of our language, how-

ever, into this country, to any great extent, is, in the present state of things, to be wished for rather than to be expected. To the acquisition of it there has not been much inducement. For almost every purpose of intercourse with the Natives we have learnt their languages, instead of inviting them to learn ours: the effect of which has been, that they have hitherto known little more of our religion, our science, and our institutions, than may have transpired in an intercourse which had other objects in view. Still, however, parents are found, who are anxious that their children should acquire our language, especially in the neighbourhood of the presidencies; and this disposition is increasing: a knowledge of English is found to facilitate the intercourse of the Natives with the commercial part of the community, especially since the opening of the trade; and it is useful in some of the public offices. Of this disposition we should avail ourselves as far as we can: neither is there a backwardness to attend schools for instruction in general knowledge: the only restriction is, that we do not introduce the Scriptures or books directly inculcating our religion; and even that is by no means rigidly enforced.

"3 In the third place, I would make the Mission College subservient to the purpose of translations. Much has, indeed, been done or attempted in this way: but by no means, as I have reason to believe, so much and so well, as to make this department of missionary labour superfluous or unimportant. We still want versions, which, instead of being the work of one or two individuals, should be the joint production of several, taking their allotted portions of Scripture, submitting their tasks to approved examiners, and sending the whole into the world under the sanction of authority. Rapidity of execution, and the carrying on of many versions at the same time, should not be among the objects aimed at: it is not to be expected that standard works can be thus produced. To the same department would be committed translations of our Liturgy, that thus copies of the Prayer-book might accompany the Scriptures. Hence also might emanate translations of useful tracts, or original ones better adapted perhaps than any which yet exist, to the use of the Natives. And it would be proper

to include under this head what probably has not yet been attempted, I mean something which might convey to converts an idea of the nature of Christian society, and the constitution of the Church. Success, however, in this department, evidently supposes the College to be well established, and great progress to have been made in the languages by the persons connected with it : and at no period perhaps could it supply the number of labourers required : but it would doubtless receive assistance from without, from persons abundantly competent to afford it, and be a point of union for the exertions of all who would wish the Native Christianity of India to be that of the Established Church.

"4. In the last place, I consider the College as affording great advantages to Missionaries coming from England, upon their first arrival : they would here live in the society of persons, whose minds were directed to the same pursuits : they would have in the moonshees attached to the Institution every facility for acquiring the languages : they would have the use of books, and they would acquire a knowledge of the manners and opinions of the Natives, before they proceeded to their destined scene of duty. Every missionary must, in fact, have been a year or more in the country, before he can be at all efficient ; and no where could he pass this interval so profitably as in such an Establishment.

"It is obvious, however, that this plan will require considerable funds. The 5 000*l.* already voted will probably be sufficient to defray the expense of all requisite buildings, including the purchase of land. The annual expense of the Establishment is a subject of separate consideration : in the beginning we should require at least two persons, and afterwards three, to be permanently attached to the seminary, as professors or teachers ; and these should be clergymen of the Church of England. The salary of the senior could not be well less than 400 sicca rupees per month, or 600*l.* per annum ; and that of his colleague or colleagues 300 sicca rupees per month, or 450*l.* per annum ; and I should hope, that men well qualified for the work, and really actuated by zeal in such a cause (without which all other qualifications would be useless,) might be induced to accept the

Christ. Observ. No. 211

appointments : in addition to the salary, a residence capable of accommodating a family would be assigned to each. Two moonshees or native teachers would cost together about 100*l.* per annum. Ten students, as above described, might be fed and clothed for about 500*l.* per annum ; and a small establishment of servants would require about 100*l.* per annum. These different heads of expenditure make up an annual sum of 2,100*l.* supposing three professors ; or 1,650*l.* with two. Besides this, a printing establishment would in a few years require to be supported ; and native schools would also be attended with some expense—about 36*l.* per annum for every school of one hundred children, besides about 20*l.* for building a room or shed : but for this, I have little doubt, that the liberality of the Indian public would in great measure provide, as has lately been done with respect to the schools of the Calcutta Diocesan Committee. I do not know of any contingent expenses, except repairs, which, in the case of new and substantial buildings, could not amount to any thing considerable for the first twenty years.

"But we are to recollect, that our Institution has for its leading object the education of persons who are afterwards to be maintained as Missionaries, Catechists, and Schoolmasters, and to act under and in concert with Missionaries to be sent out from England. I suppose every missionary station to be the residence of an English Missionary (a clergyman,) one or two Missionaries educated in the College, and who might perhaps be ordained, or a Missionary and a Catechist, and a Schoolmaster, all from the College. This would be the state of things when the system was in full action, and any considerable progress had been made. The English Missionary would be indispensable to direct the course of proceedings, and to give respectability and energy to the Mission ; while the Native Missionaries would be necessary not only for the tasks assigned them, but to give the English Missionary easier access to the Natives, and to assist him in encountering opinions and habits with which an European must be less conversant. It is difficult to determine, or rather to conjecture, how many stations, thus constituted, the College, with the proposed number of students, might in any given period supply

2 Q

much, of course, would depend upon the age of admission and the time required for their studies, according to which the succession would be quicker or slower : but the admission might be so regulated as to supply any demand not beyond its actual power ; which demand would be limited by the funds applicable to the support of Missionaries, &c. brought up in the College. Upon any reasonable supposition, however, a College of ten students would very soon supply all that could be required for three missionary stations constituted as already described ; after which, if necessary, the admissions might be reduced. With respect to the English Missionary, who should be a clergyman, he would require a salary of 250*l*. per annum, and his assistants from the College from 150*l*. to 30*l*. each, according to the class of persons to which they belonged ; or among them 350*l*. per annum : and small dwellings, or bungalows, as we call them in this country, should be provided ; of which, however, the original cost is little, and it could not frequently recur. Independently of this charge, and of a small chapel at each station, to be built in due time, which might cost perhaps 500*l*. we should have three missionary stations well provided, at the expense of 600*l*. each, or 1,800*l*. for the three : and if these should have the blessing of God, and means were found to extend the system, it might be done almost indefinitely with a moderate addition of expense within the College ; without any, in fact, till it should be found necessary to increase the number of students.

“ But in this detail of annual expenditure, which I should hope does not exceed what may be expected from the public benevolence at home, when appealed to by the highest authorities, and assisted perhaps in India, I should observe, that some time must elapse, even in the most prosperous commencement of the work, before the funds required can be nearly so considerable as I have here supposed. The expense, which is to accrue without the walls of the College, could not arise for some time ; and even the whole of the charge for students would not be immediate, inasmuch as the professors or teachers must devote some time after their arrival to the acquisition of the languages, before they could instruct pupils unacquainted with English. The Establishment would at first

consist of the two English professors, perhaps a very few pupils acquainted with our language, two moonshees, and a few servants. In progress of time, indeed, such an Institution might, if blessed by the Almighty, multiply its labours and extend its operations through so wide a field as to baffle all present calculation of its future wants : but the Society, I apprehend, will not consider this remote contingency as an objection to such appropriation of any resources which Providence may place at their disposal.

“ No funds, however, can ensure a reasonable prospect of success in such an undertaking, unless the persons selected to execute it have the requisite qualifications. The clergymen, sent out to conduct the labours of the College, must possess considerable endowments ; he, of course, especially, who is to be at the head of it : they should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals ; of frugal and laborious habits ; and possessing a talent for languages : and *without a certain ardour of character, a deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprise more than that in any other human pursuit, they would not, I fear, answer the end proposed.* The senior should not, I imagine, be more than thirty years of age, and his colleagues might be somewhat younger. With respect both to the professors and the missionaries, I would observe, that temper and manner are here of the utmost importance : the Natives require in their teachers great patience and mildness : they do not feel strongly themselves, and they are easily disgusted by any thing like asperity or irritation. I hardly need add, that they should be men of sedate habits and of serious piety : the Natives look for these qualities in all, who seem to them to set up for teachers, though they do not find it, or perhaps expect it, in their hereditary priesthood. Vacancies in the professorships should, I conceive, be filled up from among the Missionaries, not with reference merely to seniority, but to merit and qualifications.

“ You will observe, that I have supposed the College to be in the immediate vicinity of Calcutta : several considerations make this expedient. The time appears to have

arrived, when it is desirable that some Missionary endeavours at least should have a visible connexion with the Church Establishment: the Natives have a preference, all other things being equal, for that which is countenanced by authority: and this seems to point out the propriety of placing this Establishment within the Bishop's reach (I speak for myself and my successors,) that they may in some measure superintend its proceedings, and make it apparent that the propagation of our religion is not a matter of so little interest with us as to be left entirely to persons whom none of the constituted authorities avow. Supposing the College to be in or near Calcutta, the Bishop might act as visitor; but he could not otherwise, in any degree which could be of use.

"Another circumstance, however, seems to indicate the propriety of the proposed situation: I speak with reference to the literary labours connected with the College. Translations will require a concentration of all the learning which can be brought to bear upon the subject; and here, if any where in India, is this aid to be looked for: besides that, translators will here have access to books, which the College Library might not for some time supply. To these considerations I will add, what is indeed but an indirect advantage, yet ought not to be wholly overlooked, that such an Institution in or near to Calcutta will attract the observation of our countrymen, serving continually to remind them of the great object to which it is directed, and to interest them in promoting it.

"Upon the subject of the vote of credit, I ought to observe, that at the present, and I believe the usual, rate of exchange, I should draw upon the Society's Treasurer to great disadvantage: at this period the loss would be from 12 to 15 per cent. The most advantageous mode of remittance to India is considered to be by the transmission of dollars, when they do not bear a very high price in London.

"I have thus, sir, complied with the request of the Society in offering them my sentiments upon the subject of their inquiry. In conclusion I beg leave to add, that the crisis is such as not to admit any delay, which can conveniently be avoided. I regret, indeed, exceedingly, that, from my ignorance of the Society's further views

and future resources, I cannot immediately avail myself of their vote of credit for the purposes here detailed: a year is of great importance, and yet a year must be lost. It may appear, perhaps, that the plan which I have recommended is somewhat extensive: no scheme, however, which is narrow in its first conception, or not capable of an almost unlimited expansion, is suited to the temper of the times, or to the circumstances of this country. Our power is now established throughout this vast peninsula, in a degree which but a few years since the most sanguine did not contemplate: civilization and religion may be expected, in the ordinary course of Providence, to follow the successes of a Christian state; and in every view, religious or political, ought we to desire, that the Faith adopted, and the opinions imbibed, may attach the people to our national institutions, and more firmly cement the connexion of India with the British crown.

"I request you, sir, to assure the Society of my cordial desire to forward their benevolent designs to the utmost of my power, and that I pray the Almighty to direct them in all their deliberations.

"T. F. CALCUTTA."

SOCIETY FOR BUILDING AND ENLARGING CHURCHES.

The Report of the first year's labours of this Society, made to the annual General Meeting on the 20th of May last, has been recently published.

Applications^s from 145 places have been received: 90 of which remain undecided upon till further information shall have been supplied; 8 only have necessarily been passed over, not appearing to the Committee to come within the rules of the Society; and to 47 cases, grants of assistance have been made in proportion to their apparent claims, and to the means of the Society. The specific divisions under which these grants have been made, are—

- 15 cases for enlarging parish church.
- 6 . rebuilding and enlarging ditto.
- 9 . building chapel.
- 3 . rebuilding and enlarging ditto.
- 5 . enlarging chapel.
- 6 . for enlarged accommodation from improved arrangement of pews
- 3 . building a gallery

These 47 grants amount to 13,807*l.*; and by this expenditure the Society have been the occasion of providing additional accommodation for 17,700 persons to attend Divine Service in the Church of England, 13,459 of which are free sittings for the use of the poor.

The Committee state, that, in addition to the direct assistance afforded by the Society's grants, their influence has been eminently beneficial, by awakening attention to the subject, and calling into action extensive parochial and individual exertion.

The grants have not been extended to those numerous populated parishes, which fall more immediately under the cognizance of his Majesty's Commissioners for carrying into effect the Act for Building New Churches; except in the single instance of the parish of Bitton, where circumstances of peculiar urgency and distress rendered such a grant necessary to qualify the place to make application to the Commissioners.

The general assistance of this Society has been confined to those less condensed and smaller divisions of the people, which, though exposed to the same dangers as others from the want of church-room, do not fall within the limits prescribed to the Parliamentary Grant. The great number of parishes and hamlets thus circumstanced, places in a striking point of view the utility of this Society.

The balance in hand at the time of the Report, amounted to 37,197*l.* a sum very inadequate to the objects of the Society.—The liberal assistance of churchmen seems extremely desirable to further its benevolent designs.

We shall conclude with the following sentiments of the Committee:

"If we reflect upon the profligacy and the insubordination, the public calamity and the individual misery, which necessarily and inevitably flow from a want of religious knowledge; if we consider, also, that the parochial ministrations of the Established Church are the most ready and effectual means of elevating and establishing the moral character of the people, by communicating the instructions, the consolations, and the animating hopes of our holy Religion, which advantages cannot possibly be enjoyed without an adequate supply of church room; and if we observe, that it is plainly deducible from the returns

made to Parliament, that, to obtain this accommodation in a useful and sufficient manner, not less than a million of the people in England stand in need of the assistance which it is the purpose of this Society to bestow, and which the first year's experience of its labours proves that it bestows in a manner at once the most economical and the most effectual; no stronger argument can be adduced to enforce its claim to a more vigorous support and a more general extension of its useful and beneficent powers."

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

We feel pleasure in laying before our readers the following particulars, abridged from the Eleventh Report of the Society, read on the 7th of last May.—

The Committee state, that the building for Jewish boys, near the Episcopal Chapel on Bethnal Green, has been nearly completed; and that a corresponding one for Jewish girls, on the other side of the Chapel, will be begun as soon as the funds appropriated to the object shall have reached a sufficient amount. They thankfully acknowledge the receipt of 740*l.* towards the completion of their undertaking, in addition to a legacy by Mrs. Hill, of 1000*l.* to be divided equally between the two schools. The concentration of the schools and chapel will not only be ultimately a considerable saving to the Society, in the rent of their present school-houses, but the whole, when finished, will form a monument of Christian charity, towards the Jewish people, which the Committee think cannot fail of attracting their attention and conciliating their regard. They conceive, also, that an establishment of this nature, placed upon a respectable and permanent footing at home, may lead to similar exertions for promoting the education of Jewish children abroad.

Eight boys and ten girls have been admitted into the schools since the last anniversary. Four boys and two girls have been apprenticed, or placed out to service, during the same period.

The old chapel in Spitalfields has been disposed of; the persevering endeavours of the Committee, for four years, to open it as an episcopal chapel in the Establishment, having proved unsuccessful. It is the design of the Committee to apply the money, when received, towards building the schools:

after which application, there will still be wanting to complete both the schools about the sum of 1200*l*.

The printing-office has paid its own expenses—and, among other publications which have issued from it in the course of the year, is an edition of Mrs. H. Adams's History of the Jews, printed by the Society, with the Author's permission.*

The income of the Society for the year, was about the same as that of the preceding; but as all outstanding debts have been discharged, and the disbursements, by the economical arrangement adopted, have been considerably diminished, the general state of the finances of the Society may be said to be greatly improved. Amongst other contributions to its funds, the Committee acknowledge a legacy of 50*l*. bequeathed by the Rev. Dr. Baker, late of Norfolk.

The Edinburgh Bible Society has given a fifth donation of 100*l*. to the Hebrew Testament Fund. A third remittance, of the same amount, has been received from an Association at Boston in America, which has existed three years in connexion with this Institution. Another Auxiliary Female Association, for promoting the Society's objects, was formed in the course of the past year at Portland, Massachusetts; the first fruits of which have already been received, in a contribution of 22*l*. 10*s*. to the Hebrew Testament Fund.

Several new Associations in aid of the Society, have arisen in the united kingdom since the last anniversary. A Female Association at Bath, and a Society at Ipswich, under the patronage of the Bishop of the diocese, are particularly mentioned: to which may be added, others at Birmingham, Shrewsbury, Plymouth, &c.

A society has been lately formed, designated "The Edinburgh Society for promoting Christianity among the Jews;" and another society has been instituted at Glasgow—not, indeed, any more than the former, connected with the London Society, but fully disposed to harmonize with it in its operations, and assist it by pecuniary contributions. Associations have likewise

been instituted in Montrose and Stirling; not to mention several other towns, in which public meetings have been held, and sermons preached, in behalf of the same object.

An Association, which has existed in Dublin for some time, has been revived upon a larger scale, and under circumstances which afford the strongest assurance of effective co-operation. The public meeting was numerous and respectably attended, and the Lord Bishop of Elphin has become the president of the society, and evinces a lively interest in the cause.—An Association has been also formed at Charleville, near Cork, since the last anniversary.

The Rev. B. N. Solomon has been appointed as a missionary to the Jews of Russian Poland. This gentleman accompanied Mr. Way, in a journey undertaken by him, at his private expense, for the purpose of ascertaining, by personal observation, the religious state and dispositions of the Jews inhabiting the northern provinces of Europe. Our readers are acquainted with the early part of their tour in Holland, Germany, and Prussia (see C. O. for 1818, p. 860.) From Berlin they proceeded to St. Petersburg and Moscow, and thence into Poland, the Jewish population of which is represented as being so numerous, that they almost seem to be the possessors of the country: all the trade of the country is in their hands; they are the *traiteurs* to all the post-houses on the road; most of the inns, and the ferry-boats over the principal rivers, are kept by them. In such a district a favourable opportunity was afforded of trying their dispositions towards Christianity, and of scattering the seeds of instruction among them. The result is thus communicated in a letter from Mr. Solomon: "I am happy to tell you, that what we have witnessed amongst the Jews, during our abode in Poland, has exceeded all my expectations, and in some instances quite overwhelmed me with astonishment. Their old prejudices against the very name of Jesus, which have so long darkened their minds, and have been a bar against all inquiry and reasoning, are now in no small measure dispersed, and they are inclined, and even desirous, to speak about the Christian religion with every possible freedom. It was truly pleasing to see the avidity with which they received the Hebrew Testament from our hands, and the thirst which they uniformly manifested to know its contents. Wherever one was granted

* We some time since recommended this work to our readers, (see Christ. Observ. 1816, p. 99.)

them, numbers of Jews were immediately after seen collected in the streets, and one of them reading it aloud. Where we remained awhile, they used to surround me in the market-places, or come to the inn in numbers, asking explanations of some passages or making objections to others. All were patient for an answer, and whilst sometimes a person stood up against it, others even manifested joy at what I had to say to them of Christ and his Gospel."

The Society have received Mr. Solomon's journal of that part of the tour to which the preceding letter refers, drawn up for the use of his Excellency Mr. Basil Papoff, President of the Tutelary Committee for the Jews, at St Petersburg. The following extracts from this journal will be read with interest.

"The first place on this road (from Smolensk to Minsk) where the Jews are settled as a community, is a little town called Ljaddy, which we happened to pass by, the post-house being a little way out of town; meeting, however, with a Jewess going into Ljaddy, we begged that she would send out to us an intelligent Hebrew, with whom we might enjoy a short conversation: she went, and in less than half an hour we were gratified to see a venerable elder of the synagogue, with eight or nine of his brethren, walking into our room successively. The elder, who was the Mercurius of his company, was possessed of good sense and piety, unstained by bigotry. He read the Hebrew Gospels fluently, and observed that this book was entirely new to him, but that it appeared to be founded on Moses and the Prophets"—An amicable conversation then took place on the subject of Christianity, to which "the bystanders listened with attention, and some of them desired to have Testaments, and promised to study them, and judge of their contents for themselves."

At Zytomir, although, in compliance with the wishes of the chief magistrate, they abstained from publicly attempting to call the attention of the Jews to their object, yet, as soon as it became known that they had Hebrew Testaments in their possession, many applications were made for them, and in a few hours they distributed several copies amongst the applicants, and forwarded others to Borditchev, a very considerable Jewish residence in the neighbourhood.—"Some of them," Mr. Solomon adds,

"were found reading the Gospel in the streets, and in their houses, to companies of their brethren who surrounded them."—Similar scenes occurred in other places on their route.

This favourable representation of the state of things in Poland, receives strong confirmation from Mr. Way; as also from Dr. Pinkerton, who has recently made a second tour through that country, and has communicated the following remarks on the religious state of its Jewish inhabitants. After speaking of the favourable intimations at present afforded by that people generally, of their being in a state of preparation for receiving the Gospel, he says, "During my late tour through Poland, I had many opportunities of gaining information and making observations which tend to illustrate and corroborate these statements. I nowhere found the Jews unwilling to converse with me on the subject of Christianity. I distributed about seventy copies of the Hebrew Testament among them, which were always well received. I repeatedly entered their synagogues and schools, and with the utmost possible freedom argued the points at issue between them and us; and I never found the smallest interruption, but, on the contrary, a great desire in many of the people to hear and to read. At Minsk, the Russian Archbishop told me, that since my visit to him in 1816, he had baptized fifteen Jews, and had then several candidates under a course of instruction. The Catholic Canonius of the same place informed me, that he had lately baptized four Jews. At Wilna, where the number of Jews is upwards of 20,000, the senior Lutheran pastor Nicholas told me, that on the 5th of May last he had baptized a married Jewess, whose husband was also about to embrace Christianity—on the 16th, a Jewish child—on the 30th of the same month, a Hebrew youth of 16—on the 10th of June, a Dr. Bernard, with his wife and daughter; and that he had still four candidates for baptism, under a course of Christian instruction. He farther informed me, that on the 6th of May the Catholics had baptized fourteen young men of the Hebrew nation; and the Police master of Wilna told me, that since the publication of the imperial Ukase, granting permission to the Jews to join whichever Christian communion they choose, he had been present at the baptism of about fifty Jews into the Catholic church. Nor is there a town of Poland almost, where frequent in

stances of Jews entering Christian communities are not to be met with. But what I have already stated, plainly proves that there is a favourable change of sentiment in many of the Polish Jews towards the religion of Christ; and urgently calls upon those, who long for the conversion of the ancient people of God, to use means for furnishing them with correct knowledge of the Gospel of salvation."

It was under circumstances like these that Mr. Solomon's mission was projected. This mission was officially sanctioned, and even warmly welcomed, by the Emperor of Russia, and a letter of protection and authority was granted to him, by which all local authorities, ecclesiastical and secular, are to afford him protection, defence, and all possible assistance as a preacher of the word of God to the Jews. Under a conviction of the benefit which he might derive from the counsel and co-operation of a Christian brother, it was resolved by the Committee that an English clergyman, or a layman properly qualified, should be procured, as soon as possible, to be stationed with him as a fellow-labourer in the same work. Despatches have recently been received from him, announcing his arrival in Russian Poland, and his having entered upon his labours, which, so far as can be judged at present, will consist principally in expounding the Scriptures of the Old and New Testament; in distributing Bibles, Testaments, and suitable tracts; in visiting Jewish families; and in instructing those poor children whom their parents shall be willing to put under his care. The Committee further report, that a gentleman, who they have reason to hope will prove on examination to be qualified for the purpose, has offered to proceed to Poland under the auspices of this Society, to act for a time as coadjutor with Mr. Solomon in his arduous undertaking.

The intelligence which the Society have received from various quarters, during the last two years, has fully convinced them that they ought no longer to delay organizing a systematic plan of operation amongst the Jews abroad.

In the first place, they have been deeply impressed with the importance of endeavouring to promote sound religious instruction amongst the younger branches of

the Jewish community; and they shew, by extracts from their foreign correspondence, not only that such an object is highly desirable, but that there exist at this time circumstances peculiarly favourable to well-regulated endeavours for its attainment.—The Rev. Mr. Nitschke, for example, who lately undertook a journey into Bohemia, for the purpose of inquiry respecting the state of the Jews in that country, mentions that at a small town, inhabited by about sixty Jewish families, many of their children attend the Christian school; taking a share in every part of education, joining with other children in signing Christian hymns, repeating with them the same prayers, the Lord's Prayer, the Apostles' Creed, &c. Even at Christmas, they, with other children, committed to memory the usual hymns which are learned and sung at that season. The Rector of the place and the Director of the school, being asked, whether an institution similar to that in London, for the education of Jewish children, might be established there, assured him that such a plan might readily be effected, if the requisite means were supplied; and that they would gladly co-operate in such a design. In the Netherlands, again, an edict had been issued, by the King, requiring all his Jewish subjects to educate their children in the knowledge of their own Scriptures, and calling upon all his Christian subjects to aid them in that good work. And, as a proof of the beneficial influence which such measures are calculated to produce upon the moral state of the Jews, it is stated that the instruction of the lower class is daily improving; and that, whereas the oppression they lived under formerly, and the conviction that no abilities were sufficient to give them a title to any public employment or distinction, stifled all their ambition; their prospects, more fair now, stimulate it, and make them succeed in several useful careers.

Closely connected with the duty of endeavouring to promote the religious education of the Jewish youth, is that of diffusing the Christian Scriptures as widely as possible among the adults of all classes of their community. The encouragements to the performance of this duty increase in proportion to the increasing extent of the Society's acquaintance with foreign parts. The Committee mention various instances of the readiness with which the

Jews receive the New Testament when offered, and of the eagerness with which, in many cases, they solicit the boon. Professor Van Ess, for example, writes from Marburg; "My church is frequented by many Jews, and numbers of them are fond of reading my New Testament." A respectable and pious French Protestant minister also says, "Many Israelites are become members of the Bible Society. In Surinam, several Jews have asked for copies of the Old and New Testament. The translation of the New Testament into Hebrew, made in England, is excellent. I have given copies to two Jews of great respectability, who have accepted of them with eagerness."

After pointing out, on very strong grounds, the necessity which existed for the translation of the New Testament into Hebrew, the Committee add, that it is at the same time no less evident, that, in order to benefit the great mass of the Jewish population, they must be provided with translations of the New Testament in such characters and dialects as they may, in different places, understand either solely, or more perfectly than the pure Hebrew of the Old Testament.—Mr. Solomon himself, who has a perfect understanding of the Hebrew, and strongly vindicates the plan of circulating the Testament in that language, is no less urgent upon the Committee to prepare other versions likewise. "I hear," says he in a letter to the Secretary, "you are printing off another edition of the Hebrew Testament; pray let your Committee remember that an edition of a Jewish German Testament is indispensably requisite." Mr. Nitschke is equally strong in his representation of the necessity of having the New Testament in the Jewish-German dialect, for the use of the unlearned Jews.

The Committee proceed to observe, that every argument which goes to establish the propriety of endeavouring to aid the education of the Jews, and to circulate the pure word of God amongst them, bears with full force upon the question of *Missions*. "If," say they, "your Committee have endeavoured to shew that there exists at this time, amongst various Jewish communities abroad, a disposition to substitute an enlightened and liberal instruction of their youth, in the stead of degrading ignorance, on the one hand, and, on the other, of a blind mancipation to Talmudical lore,

scarcely less debasing to the morals and understanding than absolute ignorance; if governments, recognising the truest principles of Christian policy, and individuals, responsive to the dictates of Christian charity, are ready to combine their efforts for the furtherance of so desirable an object; little doubt, surely, can remain, that this Society ought, if possible, to send out persons duly qualified to co-operate in this fundamental work, by fostering dispositions so favourable, and giving effect to designs so beneficent. And if, as has no less clearly been made to appear, Jews of all ages and classes in society are ready to receive, and desirous to obtain, the New Testament Scriptures, missionaries ought to be provided, who may distribute copies of them, in such languages as are best understood—who may, as occasion shall offer, expound their sacred contents—and who, by the circulation of tracts, and other simple and judicious measures, may be instrumental, through the Divine blessing, in diffusing the knowledge of Christianity amongst that interesting people."

The Committee state, that they have lost no opportunity of opening, and carrying on, correspondence with individuals abroad, qualified by their piety, their talents, and their means of local observation, to aid the designs of the Society. In India, in America, in the Mediterranean, and in various parts of Northern Europe, friends have come forward, able and willing to promote the cause of Christianity among the Jews.—The object of the Institution has likewise found some zealous advocates in some of the universities on the Continent. An able professor and a converted Israelite are, and have been for some years, jointly employed in making their stores of Hebrew and Rabbinical knowledge tributary to the kingdom of our Lord, by proving, upon the testimony of the most revered Jewish doctors themselves, the harmony and mutual relation subsisting between Judaism and Christianity.—In the execution of a work so fraught with utility, but necessarily attended with much expense of time and money, the Committee have considered it their duty to promise their assistance.

As the most effectual means in their power of carrying on the work of Jewish evangelization, they have had a stereotype edition of the Hebrew Testament

completed, at great expense. Ten thousand copies are in the press, and will soon be ready for distribution. An edition of the German-Hebrew Testament, so earnestly called for, is also in a state of preparation. Upwards of 1000 copies of the first edition of the Hebrew Testament have been disposed of during the past year.

Several thousand tracts, treating on the fundamental points of difference between Jews and Christians, have been printed in German and other languages, and circulated as widely as possible on the Continent. A valuable Catechism, by Tremellius, himself a converted Jew of the sixteenth century, and a man of great Biblical learning, has likewise been printed at the Society's press, for circulation abroad.

With respect to Foreign Schools and Missions—they have deemed it expedient to open a distinct fund for the purpose, and have adopted the resolution of educating young men of piety, in order to qualify them for such stations as it may be judged proper to occupy among the Jews, in the capacity of missionaries, catechists, or schoolmasters. Two Jewish converts, of whose stability favourable hopes are entertained, are pursuing their studies prepara-

tory to employment under the auspices of the Society.

The Committee have recently determined to place at a missionary academy at Basle, a Jewish schoolmaster, strongly recommended to the Society as a sincere convert to Christianity. They are not without hopes also of employing, in the education of Jewish children abroad, a young Israelite, a native of Germany, who was baptized at the Episcopal Chapel last Christmas-day, after having spent a year under the care of a clergyman in the country, and who has since been instructed in the new system of teaching.

We are very glad to find that they have deemed it expedient to relinquish for the future the plan of affording *temporal relief* to adult Jews. They justly consider that full employment will be afforded for all the funds which the liberality of the public may place at their disposal, in a manner more directly conducive to the spiritual welfare of the Jewish nation. We need not add how heartily we wish the Society the blessing of God upon their arduous exertions in the cause of his long-banished, but not finally repudiated, people.

VIEW OF PUBLIC AFFAIRS.

SPANISH AMERICA.—We have generally abstained from troubling our readers with the vague, and often contradictory, reports which reach this country relative to the Spanish American contest. One or two circumstances, however, of a more decisive and better authenticated kind than usual, have lately occurred, which it may be worth while to notice. The important post of Porto-Bello has been re-captured by the royalist army from General MacGregor. On the 1st of May, early in the morning, the Spanish General Hore, with a body of troops from Panama, surprised the town, and, before any resistance could be offered, gained full possession. MacGregor's party were almost all killed or taken prisoners; and the general himself escaped with difficulty, by jumping from his bed-room window, and hastily putting to sea in a brig. His surprise and defeat appear to have been most disgraceful to his military character.

Christ. Observ. No. 211.

In the mean time, in Venezuela and other provinces the contest continues to give rise to various skirmishes with partial and alternate success. Lord Cochrane is reported to have made an attack upon Callao, the sea-port of Lima, with four frigates, and to have been repulsed with great loss. Subsequent accounts rumour that he has blockaded Callao with seven vessels bearing the Chilean flag. It is very certain that British officers and troops every where constitute the main dependence of the anti-royalist party; and almost every new arrival brings intelligence of the disappointments and hardships incurred by those of our countrymen who have embarked in this enterprise. We are glad, therefore, to add, that by the Foreign Enlistment Act, mentioned in our last Number, the legality of engaging in the contest ceases on the 1st of August; though, in the mean time, the most active measures have been employed to gain new recruits in this country for the service.

DOMESTIC.

Parliament was prorogued on Tuesday, July 13th, after a session of much close application to a variety of highly important subjects. On several topics, which we have repeatedly brought before our readers, a mass of information has been collected which will essentially assist in future legislation. Among other points, we cannot but refer to the very satisfactory report of the Committee for inquiring into the state and effects of the criminal law. The quantity of important facts which it presents, and the strong and pointed testimony of the principal witnesses examined, can scarcely fail to lay a substratum for the amelioration of the existing code. One part of the information is peculiarly grateful; namely, that, notwithstanding the increase of population and of minor offences, acts of an atrocious and violent character have materially diminished in the country. Even in the metropolis the security of human life is proved to be as complete as can well be expected in the present condition of mankind. It is highly honourable to the age and nation, and ought to be a cause of devout and grateful acknowledgment to God, that a strong repugnance to shedding human blood, and other acts of personal cruelty, still continues to characterize the national feeling. The Committee strongly advise the entire repeal of all acts referring to misdemeanours which have now become matters of indifference; and the substitution of transportation, or hard labour, for capital punishment to a large variety of other cases; indeed, to almost all, except treason, murder, setting fire to buildings, and (the Committee regret to add) the *actual* forgery of Bank-notes. The utterer of forged notes is proposed to be subject to transportation or hard labour for the first offence, and for the second or third to be liable to capital prosecution. It appears to be the decided opinion of all parties, that it is impossible to execute the laws as they at present stand on our statute-book; a confession which certainly goes no inconsiderable way towards their repeal.

The Prince Regent's speech announces, with great regret, the continuance of his Majesty's lamented indisposition;—expresses the Royal satisfaction at the zeal and assiduity of the late session, especially in the investigation of the state of the currency;—and laments the necessity of the new taxes, from which, however, it augurs great and lasting benefit to the country. It

then, after mentioning the continued friendly disposition of foreign powers, concludes as follows:

"I have observed with great concern the attempts which have been recently made, in some of the manufacturing districts, to take advantage of circumstances of local distress to excite a spirit of disaffection to the institutions and government of the country. No object can be nearer my heart than to promote the welfare and prosperity of all classes of his Majesty's subjects; but this cannot be effected without the maintenance of public order and tranquillity.

"You may rely, therefore, upon my firm determination to employ for this purpose the powers entrusted to me by law; and I have no doubt, that, on your return to your several counties, you will use your utmost endeavours, in co-operation with the magistracy, to defeat the machinations of those whose projects, if successful, could only aggravate the evils which it is professed to remedy; and who, under the pretence of Reform, have really no other object but the subversion of our happy constitution."

The topic adverted to in these extracts is the most important feature of the Royal speech, and at the present moment nearly concerns us all. That the embarrassments of the country have been, and still continue, very great, owing to the want of adequate markets for our manufactures; and that much consequent distress has resulted to a very large portion of our population; it is quite impossible to deny. We commiserate most deeply the case of the unemployed poor; and not less that of many others, who, though raised above them in the scale of society, are not less exposed to the heavy pressure of the moment. But we cannot express too great an abhorrence of the wickedness of those who "take advantage of this distress to excite a spirit of disaffection to the institutions and government of the country." That such there are among us, is but too evident; or, if a new proof were wanting, the meetings of "Radical Reformers" which have taken place during the last month would be sufficient testimony. At Stockport, Leeds, Blackburn, Glasgow, Paisley, as well as at Smithfield in London, and a variety of other places, popular assemblies have recently been held, at which resolutions of the most inflammatory nature have passed.

and petitions of a similar character been voted for presentation to the throne. Their chief theme is annual parliaments and universal suffrage. A set of abstract truisms (mixed, however, with a lamentable proportion of notorious untruths,) is regularly brought forward on these occasions;—such as, that every person born in Great Britain and Ireland is by inherent right free; that it is necessary that laws should be established, and an executive administration provided; but that free men may not be taxed without their consent declared through their representatives, &c. &c. It is in the application of these abstract truths to existing facts, that the artifice of the constructors of these popular resolutions is chiefly apparent. Their misguided auditors are not aware that their premises may be generally true, and yet every syllable of their inference false; which, in some of the sets of resolutions which we have seen, is precisely the case. If attacked respecting the general tendency and design of their harangues and resolutions, these radical reformists shelter themselves beneath some universal proposition, which scarcely any man who loves *true* liberty will deny, but which every person of common reflection must see has little or nothing to do with the inference it is brought to prove.

The last few weeks have introduced a novel, and not very desirable feature, in the ultra-reform system; we mean the enlistment of females beneath its banners. At Blackburn in particular this new class of reformers have greatly distinguished themselves in the cause; having appointed female leaders and committees, and pledged themselves, “collectively and individually, to instil into their children a thorough knowledge of their natural and inalienable rights.”—Such is the general and unexceptionable proposition: now for the distorted conclusion—“whereby they shall be able to form just and correct notions of those *legalized banditti of plunderers*, who now rob their parents of more than half the produce of their labour.” They also “pledge themselves to stimulate their husbands and sons to imitate the ancient Romans, and their daughters and friends to imitate the Spartan women!” &c. &c.

But the principal meeting, and that on which the ultra-reformers seem to have most calculated, was the one in Smithfield, for which great preparations were made by “the committee of two hundred,” and which excited in many persons some alarm for the peace of the metropolis. Whether, however, from the precautionary arrange-

ments made by the Home Department and the Lord Mayor, or from the prudence or policy of the leaders themselves, all passed off as quietly, to use their own language, “as if they had been returning from a place of worship.” The stage for the occasion was a cart, from which Mr. Hunt, the Thespis of the party, accompanied by Blandford, Harrison, Watson, Walker, and other reform orators, addressed the assembly. We shall not, of course, detail their speeches, or describe the machinery, particularly the tri-colour and other flags—“red, white, and gray, with all their trimmery”—which were theatrically unfurled upon the occasion. Joseph Harrison above mentioned (who entitles himself Reverend,) had nearly been deprived of this opportunity of addressing the multitude, by the arrival of the Lord Mayor’s officers, not perhaps at the most prudent moment, to arrest him, in consequence of a true bill found against both him and Sir Charles Wolseley, for their speeches at the Stockport meeting on the 26th of June, with a view, as the indictment states, “to excite tumult and insurrection within the realm.” Sir Charles Wolseley pleaded, as an excuse for his absence at Smithfield, a promise of attending a similar meeting at Manchester. His heart, it was well known, was in the cause.—We almost forgot to add, that at a similar meeting, held at Birmingham, Sir Charles was unanimously elected by the multitude as parliamentary representative of that town, on the ground that, though no writ had been expressly issued for such a member, it was their duty to appoint one; and Sir Charles, it is said, has stated his intention of proceeding to Westminster at the opening of the next session, to claim his place!

Now, amidst all the folly and extravagance of these proceedings, it is very evident that they bear a most mischievous and inflammatory aspect. Much has indeed been said in praise of the tranquillity with which these meetings have been conducted, and the leading actors have certainly been at least verbally strenuous with their followers to avoid a breach of the peace.* For ourselves, rejoiced as we are that no

* We fear we shall have greatly to qualify the praise of peaceable deportment in the party. While we are writing, intelligence has arrived, that a constable at Stockport, who had Harrison in his custody, has been shot, and 400*l.* reward have been offered by proclamation for the discovery of the offender.

immediate tumult should have occurred, to threaten the lives or property of the peaceable part of the community, we cannot but view this studied forbearance and affected aversion to outrageous proceedings as among the most ominous features of the case. The Spafields riots caused a strong re-action; and almost every person felt himself imperatively called upon to protect his country against similar proceedings. The "radical reformers" have perceived and acknowledged this; their obvious policy, therefore, is to subvert without alarming, and to sheathe their weapons till the season which they fondly hope for arrives for using them with full effect. In the mean time, the organization of their plans is proceeding, deputies are appointed throughout the country, and every incident is distorted in their speeches and writings to sour the public mind, and to prepare as many as can be gained over, to desire a complete revolution of the present system. It is, however, no slight satisfaction to find that scarcely any person of respectability in life has identified himself with these measures; and still more, that it is the opinion of all parties that the existing laws, if vigorously enforced, will be quite sufficient to suppress seditious plans and meetings, without again encroaching on the liberty of the people. We are glad to perceive that the magistracy are every where exerting themselves on the occasion.

With regard to the best remedy for all these evils, the wisest men acknowledge the difficulty of the subject. If we trace them to their immediate cause, we find it to be the want of productive employment. Comparatively few persons will spend their time and labour in the way we have been describing, who can devote them to more lucrative and satisfactory avocations. What, then, is the natural remedy for this deficiency in the demand for productive labour? Certainly not a change in parliament. The extension of our commerce is the natural cure, as its curtailment has been the principal cause. For this we can only wait in submission to that Sovereign Arbiter "by whom nations and empires rise and fall, flourish and decay." In the mean time, numerous palliatives—or, as their abettors consider them, specifics—are recommended. Some of these, such as the reduction of machinery, are positively injurious, and would, in the end, have the opposite effect to that intended. Others, and particularly that of letting small portions of land to the poor, might doubtless in many instances be productive of advantage. We are happy to state in this connexion, that, by an Act re-

cently passed, parishes are empowered to obtain land for the purpose of employment and letting to the poor; limiting the land thus taken in each parish to twenty acres. These lands, divided into small portions, to be lent or let to the poor for cultivation in their hours of leisure, might certainly be productive of benefit to the nation in a variety of ways; and we trust that overseers will extensively avail themselves of the permission.

We would also urge most strenuously the Christian duty of liberality on those who have it in their power to assist the unemployed poor during temporary pressure. Much local good may doubtless be effected in this manner; and still more by those sympathising attentions and religious consolations, which allay irritation, and prepare the afflicted to bear with patience and acquiescence those providential inflictions, which are but a small part of the calamities which we have all deserved. For a few valuable hints on this subject we refer our readers to a passage from Dr. Chalmers's Sermons, quoted in our present Number, p. 449.

But till commerce shall revive, so as fully to employ our surplus hands, emigration appears to be the only adequate and permanent source of relief; and both the Executive Government and the Legislature seem to concur in this opinion, by an Act, passed the day before the prorogation of Parliament, for granting a sum of money (50,000*l.*) towards assisting families who may desire to emigrate to the Cape of Good Hope. That colony appears at the present moment, on a variety of grounds, preferable to North America, the region hitherto generally selected for such speculations. Government proposes to pay the expense of the passage, and to let lands to the settlers, for which nothing but a nominal quit-rent is to be paid for ten years. A small advance will be required before their leaving this country, to be repaid in necessities at the Cape. Parishes may assist those of their poor to emigrate who are desirous of so doing, and who come under the description of persons mentioned in the regulations; but the act on the part of the poor is to be wholly voluntary.

We should rejoice to find that the extension of commerce and productive labour at home superseded the necessity of such a plan; but we can by no means encourage the morbid sentimentalism in which some persons have thought fit to indulge on the occasion. We should be more inclined to

apprehend difficulty from the inaptitude of many of the settlers for agricultural or other laborious pursuits, than to magnify the sacrifice of country, while they still remain British subjects, and equally under our envied constitution—a sacrifice which numerous classes of persons, from a private soldier to the Governour-General of India, are obliged to make, and many of them under far less hopeful circumstances. Nor can we think for a moment that the parent country is weakened, but rather that it is strengthened, by the emigration of the unemployed part of its population. The restrictions upon emigration, acting in conjunction with the present system of poor laws, may have materially tended to prevent the evil gradually adjusting itself as it

arose, instead of needing, as it now does, a forcible effort to throw it off at once. But we must drop the subject; and shall only urge, in conclusion, the important duty of preventing, as far as possible, the various evils to which we have alluded, not only by introducing into this country a better system of poor laws, but by attending individually and nationally to the moral and religious culture of our population; and we trust that both Government and private benevolence will do all in their power to render the projected settlements the abode of peace and prosperity and religion, by a due attention to the moral and spiritual as well as temporal wants of the inhabitants.

OBITUARY.

THE REV. JOHN NEILSON.

ON Sunday, March 21st, expired, at the house of his mother, in Trinity Street, Bristol, the Rev. JOHN NEILSON, Lecturer of All Saints, and Chaplain to the Orphan Asylum in that city. From his childhood he was remarkably gentle, amiable, and affectionate; shrinking with abhorrence from deceit and falsehood, and glowing with generous indignation at cruelty and oppression. At nine years of age he was placed under the care of the Rev. Mr. (now Archdeacon) Rudge, of Gloucester; with whom he continued nearly two years. A severe illness having obliged him to return home, his friends, who could never be prevailed on to send him to such a distance again, removed him to Mr. Robbins's Academy, Long Ashton, where his education was finished, with a view to commercial pursuits. He was apprenticed, at the usual age, to a house of great respectability; and entered on the duties of his situation with cheerfulness, and acquitted himself to the satisfaction of those around him. Though his character had not yet received its highest grace, he was yet mercifully preserved from the vices and follies so natural to youth. Averse from dissipation and noisy mirth, his happiest hours were spent at home, and his leisure was chiefly devoted to reading, drawing, or other innocent and rational amusements. Like Timothy, he was blest with a pious grandmother, whose delight was to communicate religious instruction to her children's children. He venerated

the character of this "elder parent," even before he could fully understand the principles which formed and gave it lustre; and afterwards, in a sermon describing the aged Anna, she was the model from which he drew. His parents assisted her endeavours; so that he was early taught to reverence God's Word and Sabbaths, and to be diligent in the use of all the means of grace. He had not, however, at this period, that deep and permanent sense of the importance of eternal things which he afterwards exhibited; yet even then his Heavenly Parent was gradually leading him "by a way which he knew not," to a more perfect "knowledge of the truth as it is in Jesus;" and preparing him for pointing out the Saviour in all his gracious offices to others.—He was a remarkable instance of the fulfilment of that promise, "If any man will do his will, he shall know of the doctrine whether it be of God." After four or five years spent in business, he began to regret that he had not received a classical education, and determined to supply the deficiency by devoting all his leisure hours to study; but without any intention of leaving the situation in which he was placed. He soon acquired a respectable knowledge of Latin and Greek: and though, as he afterwards declared, had the path which his friends marked out for him continued open, he should have considered it a point of duty not to quit it, and would in thus acting have sacrificed his own inclinations to theirs; yet some time after, on the disappointment of their hopes, he felt at li-

berty to declare his own, which were, to be permitted to wait at the altar. He accordingly entered at St. Edmund Hall, Oxford, October 11th, 1809. His letters from college manifest an increasing spirituality of mind; and his views of religious truth, which had been hitherto obscure, especially on the great doctrine of justification by faith, perceptibly brightened to a more perfect knowledge. His conduct also, which was always amiable and exemplary, became now increasingly subject to the influence of truly religious motives; and while his attention to the external forms of devotion, for which he was peculiarly conspicuous, increased rather than relaxed, it began to wear less of the aspect of a pharisaic or self-righteous spirit, and to assume that of willing and evangelical obedience.

With sentiments such as he now possessed, he was anxious to lose no time in entering on his public labours: he therefore passed his first examination in June, 1811; his final one, November 26th, 1812; and was ordained Deacon at Wells, December 20th: at which time he felt much impressed by the service, and also by a sermon preached on that occasion by the Hon. and Rev. the Dean of Wells, now Bishop of Gloucester. From that hour he more than ever renounced all vain and sinful compliance with the customs of the world, even in things which he had hitherto considered as matters of indifference. He preached his first sermon at St. Nicholas's church, December 22d, on the love of God to fallen man in the precious gift of a Saviour. For twelve months he laboured with much acceptance as Curate of St. Philip's. He took his Bachelor's degree, June, 1813; was ordained Priest the September following, at Salisbury; and in March, 1814, took the degree of Master of Arts. He entered on his public labours as Curate and Lecturer of All Saints, January 13th, 1814—a day appointed for a general thanksgiving;—and took his final leave of that people as Curate, November 24th, 1816; but retained the Evening Lectureship, and assisted the Rev. Mr. Day, at St. Philip's, until appointed Chaplain to the Orphan Asylum, in 1817.

A memorandum, found in his desk after his decease, shews the state of his mind about this period. It was dated June 3d, 1817—his birth-day—and is as follows: "The clock has just struck twelve. For the first time in my life, I could and can say (I hope sincerely) that I love my Saviour better than any person or thing which

this world contains. Whom have I in heaven but Thee? and there is none upon earth I desire in comparison of Thee. Lord, I thank thee for this feeling: may I thus feel for ever!"

Conscious of the awful responsibility of his situation as a minister of the Gospel, he delighted to fulfil its important duties. A friend meeting him one Sunday last Autumn, observed he was much fatigued—(he had gone through three services that day)—and asked him if he did not act wrong, in undertaking so much? "No," said he, "I feel I have a great work to do, and the time is short."—He was diligent in attending the bed of sickness; and within about a month of his death, took a journey of thirteen miles to visit a sick relation, to whom he spoke of the Redeemer, and had the satisfaction of hearing her declare Him to be the sole ground of her hope and confidence. Writing afterwards to one who was with her, he gave, among various directions, the following: "Whilst her life is spared, do not think that all is done: speak to her of those inestimable blessings which are spiritual and eternal: remember that man can never be abased too low, and that Christ can never be too highly exalted. I trust your visits may, under the blessing of God, be made a means of deepening her repentance, of increasing her faith, and of keeping her view and her hopes steadily directed to the only Object which can give us solid peace in this life, and sure and certain hope for that which is to come."—Though "strong in the Lord, and in the power of his might," his increasing debility of frame was such, that he felt for many weeks, especially towards the close of last year, that each returning Sabbath might be his last; and as such he endeavoured to improve it. His funeral sermon for the Queen was remarkably impressive; and in this and many others which he preached about that period, especially one on the lamented death of the Rev. J. B. Simpson, he gently hints at his own approaching departure.—The man who is taught of God, will feel conscious, when he has done all, that he is an unprofitable servant; and this was eminently the case with our dear departed friend: the subject of his last sermon at All Saints, March 7th, was the genuine feeling of his soul; "I abhor myself, and repent in dust and ashes."—He prepared once more to address his beloved people, with a parting wish for their best interest, from 1 Thess. v. 23; but pain and weakness compelled him to lay down his pen. The termination of his labours and life was hastened by

a cold, caught while he was under the immediate influence of a course of medicine, which was considered the only means of arresting the progress of a disease which had for more than two years baffled every other remedy. Hitherto his earthly tabernacle had been gently shaken; and though he felt it would soon be dissolved, his principal suffering was that of extreme weakness and debility.—On Wednesday, March the 10th, alarming symptoms having appeared, he was prevailed upon to have further advice. “I consent to this,” said he, “in compliance with the wishes of my friends; I am perfectly satisfied myself.” It was not till Friday that he gave up the hope of being able to officiate on the Sunday following, although he acknowledged to one who was with him, that he had been obliged to lean upon the desk the preceding Sunday, and that it appeared to him as though he was then addressing his congregation for the last time. On the possibility of his restoration being suggested, he answered, with great earnestness, “I do not wish it: I am quite as willing to go now, if it is the will of God, as at any future period. I can enter fully into the Apostle’s declaration, that it is better to depart and to be with Christ—*far* better.” To a lady, who expressed her hope that the advice of the physicians might be blessed to his restoration, he made a similar reply, adding, “I can look to the Saviour whom I have preached.” In the evening, one of the Rev. Daniel Wilson’s Sermons was read to him, from Philip. i. 19, with which he was much interested: the following observation he desired to hear again, and then marked it: “It is disappointment in the favourite object, which loosens the soul from earth, and draws it more powerfully towards Christ and heaven.” That his own sentiments were perfectly in unison with this remark, appears from his observing to a very dear friend and fellow-labourer, a few days before his death, “he could thank God that every disappointment or affliction, which had befallen him in the course of life, had been over-ruled in the end to his good.”—On Monday, a consultation of physicians was held on his case, which they pronounced to be a dangerous, though not a hopeless one, provided he should gain strength to bear those medicines on which, humanly speaking, his restoration depended. He heard their opinion with perfect composure.

But though unable longer to officiate abroad, he continued to the last to improve every opportunity of conveying instruction to those around him. He addressed a young relation, who was then in a decline

and is now no more; kindly pointed out her danger; bade her “look to the Saviour, trust in him, and to remember the Christian’s one great inquiry should be, ‘Lord, what wilt thou have me to do?’” He endeavoured to impress on her mind the solemn truths which he had laid before her, by adding, “we are all going, but some faster than others; you and I appear to be going very, *very* fast.”—His patience and resignation were remarkable: acute suffering one day wrung from him a groan; he immediately observed, with a degree of regret and self-reproach, “I certainly do not bear pain as I ought;” but never did any murmur or repining word escape his lips, and during the whole of his illness his will appeared to have been made conformable to the will of Him who ordereth all things well.—On Thursday evening, he read and explained to the family part of the 14th chapter of St. Luke, as was his usual custom before prayers. On Friday, feeling incapable of much exertion, he requested one of the family to read a Psalm, after which he prayed with them. On Saturday, he appeared to be sinking very fast; but, still anxious for the good of others, desired to see a little boy who was at the house, and going to school from thence, saying, I will speak to him for two minutes. He gave him a Prayer-book; warned him against those failings to which he appeared most addicted, and earnestly entreated him to pray to God to make him good, as only his grace could do so. Unable in the evening to lead the devotions of the family, he knelt beside them, and for the last time mingled his supplications with theirs: then walked up stairs with great firmness, and thanked God for enabling him to do so, as he did when he came down in the middle of the day. This grateful acknowledgment was not a momentary emotion, but the general feeling of his mind; his every action seemed to say, “Praise the Lord, O my soul, and forget not all his benefits;” and while lingering in this wilderness, he appeared to have imbibed the spirit of those celestial beings who surround “the throne of God and of the Lamb” with ceaseless adorations.—Early on Sunday, March 21st, the person who was with him found his debility increasing, but did not imagine his end so near; he was free from pain, and appeared at intervals to sleep: she observed his lips moving, and believes him to have been engaged in prayer, as he seemed unwilling to be interrupted. On one of the family coming to inquire for him, he answered, he was tolerable. An intimation that he was worse, soon brought them all to his bed-side—he sat up and looked anxiously around, but he saw them not.

Convinced that his end drew near, he had just strength enough to embrace his afflicted parent : she gently closed his eyes, and he opened them on earth no more.— He lingered speechless until half past four, then entered into the joy of his Lord.

His remains were deposited in the family burying-ground, St. Augustine's churchyard, preceded by the children from the Orphan Asylum, who seemed in him to have lost a second father. Eight clergymen bore the pall ; and a large number of sincere mourners followed, anxious to pay their last tribute of respect to one so justly valued in life, so deeply regretted in

death ; to whose instructions they had so lately listened with delight, but whose voice they will hear no more, until that moment when, released from the burden of mortality, their ear shall catch the song of the redeemed. In that song, through the merits of a crucified Redeemer, may they unite, and be presented by their departed minister as the children whom God hath given him !
B.

NOTE.—Our limits have obliged us to abridge this Obituary, which concludes with a highly favourable and well-written testimony to Mr. Neilson's moral, spiritual, and clerical character, taken from his funeral sermon.

ANSWERS TO CORRESPONDENTS.

J. M. W. ; CLERICUS DERBIENSIS ; A. S. ; CHARLES ; H. ; F. L. D. ; X. Y. ; and A TRUE FRIEND TO FAIRNESS ; are under consideration.

Mr. B.'s packet is left at Mr. Hatchard's.

We have received several communications respecting the mode of education adopted by Pestalozzi, most of which being a mere panegyric on the author and his system, rather than an explanation of the latter, would not be particularly calculated to interest or instruct our readers. Our correspondents differ most remarkably in their conclusions ; some inferring that the system ought to be adopted in every charity-school, and in a great measure to supersede the excellent mechanism now so generally in use ; while others state that it is of so delicate a nature, and requires agents of so high an order, that it can be practised only in the superior walks of education.

We have also received several communications respecting the Essay of SCRUTATOR on the justifying faith of believers under the Old-Testament dispensation ; particularly a long one from SCRUTATOR himself, in which he contends that ANTIKAINOS has misunderstood or misrepresented his arguments ;—that he has taken much for granted which he cannot prove from Scripture ;—that he has omitted what SCRUTATOR really said, and argued upon what SCRUTATOR did *not* say ;—that he has supposed that SCRUTATOR maintained that temporal blessings were all that were promised to the Jews, whereas SCRUTATOR “ fully believes that they were of a spiritual nature, and as comprehensive in this respect as ANTIKAINOS would have them to be, containing in effect all the blessings of the Gospel ;”—that “ nothing in his essay goes to deny this,” the “ point at issue being only, did the ancient Jews understand from the prophecies the procuring cause of their blessings ;”—that, “ after all that ANTIKAINOS has alleged by way of argument, respecting what they *might* have known,” it is still “ a fact that God is set forth every where in the Old Testament as the sole object of trust, of hope, and of confidence ; and a truth that cannot be denied, that the Old-Testament saints did invariably approach God as a God of mercy, and asked forgiveness and every grace for his Name's sake ; and that the disciples themselves, prior to our Lord's resurrection, were ignorant of the doctrine of the Atonement.” SCRUTATOR expresses himself as extremely grieved that ANTIKAINOS should have imputed to his remarks a Socinian tendency, whereas he honestly meant to obviate an objection “ alleged by Socinians against the doctrine of the vicarious sacrifice of our Saviour.” SCRUTATOR lastly refers his readers to a pamphlet written by the Rev. Robert Hall, of Leicester, entitled “ The essential Differences between Christian Baptism and the Baptism of John” (p. 35 to 45,) for a further view of his sentiments on this subject ; and states that his ideas and those of Mr. Hall “ perfectly coincide.”

We trust this outline of SCRUTATOR's letter will satisfy the writer, without a renewal of a controversy from which no particular benefit seems likely to arise. He will find a letter directed for him at Mr. Seeley's.

Since writing the above, we have received a letter from the Rev. THOMAS SCOTT on this subject, which will appear in our next Number, and which we may add, very nearly expresses our own opinion.